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CALVINIST CONTACT
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Don't blame me, I'm from Quebec

by Martin G. Geleynse

Rev. Geleynse is minister in the First Christian Reformed Church of Montreal, Quebec.

The T-shirt manufacturers almost beat the press in reacting to the outcome of the federal elections. T-shirts appeared overnight in the sunny streets of Montreal with the slogan written large: Don't Blame Me, I'm From Quebec! And it should be noted the slogans were in the English language. It was good for a few laughs, however, it puts into words the reactions of many Quebecers to the outcome of this federal election.

There are many things that are puzzling about this election and its outcome. The fact that a party can win in popular votes and still lose seats in the House is hard to take. There is something patently unjust about this, it seems. Yet we seem to want this system over any other. There is no denying the fact though, that when it comes to the feelings and convictions of Canadians the Conservatives have not won the election. They are walking on eggs. They probably know it too. Mr. Trudeau knows it too, and from the ease with which he conceded defeat, it seems that he expects the Conservative government to break those eggs.

A caller to a radio talk show stated before the election that according to his observation Mr. Trudeau was deliberately trying to lose the election. That is an intriguing thought. It might promise some interesting parliamentary sessions too.

But the overriding and most important question, especially for people who live in Quebec, is, how the election results must be interpreted in their relation to the place of Quebec in Canada. French Quebec in English Canada, that is. Mr. Rene Levesque has said: It was a family vote. The English have voted English and the French have voted for their own native son. Which is as much as saying that we have all voted with our hearts rather than with our minds.

Mr. Claude Ryan, however, states just as strongly, that Quebec, in giving such an overwhelming mandate to the federal Liberals, has voted federalist. The fact that the Social Credit party lost support in Quebec also shows that Quebecers have in this last federal election overwhelmingly rejected separatism, according to Mr. Ryan. And it seems that he is closer to the truth.

But where does that leave English Canada?

It seems without question that English Canada outside Quebec has indeed voted "English", that is to say, that it has voted for its own interests. It has voted for a party that promised economic reconstruction, ownership of resources, more provincial power, etc. Questions of Canadian unity, of constitutional reform, of language and cultural rights, of the place of the minorities, etc, have apparently not played any role in their choice. Except perhaps in a negative sense.

English Canada has indeed sent a message to Quebec. That message says loudly and clearly: "You are on your own! Don't expect us to get hot or cold about questions of Canadian unity." English Canada has by means of this election said to Quebec: "If you don't like it anymore: Go! But don't bother us with your problems." English Canada is saying: "For us the whole problem can be reduced to a political problem. Language, culture and things like that have very little to do with it. It is a matter of political manouvering and negotiating. If you do not have the political power to force your opinions upon the country, too bad."

That is a frightening message. Mr. Clark will have a hard time convincing any Quebecers that he does not want to say this. The federal election has done very little to allay the fears of those of us who are truly federalists. Quebec may have voted federalist, but the rest of Canada did not. The rest of Canada has voted overwhelmingly in support of those who put provincial interests first, Western provincial interests, that is, and Western provincial power.

The fate of the Canadian confederation now rests in the hands of the people, who have very little interest in it. That fills every federalist in Quebec with foreboding. Because the danger for the confederation does not come from Quebec, even if it speaks French, but it comes from the West, even if it speaks safely English.

But then: don't blame me, I'm from Quebec!

Sierra Leone "target" for hunger alleviation

Sierra Leone will be a "target country" for hunger alleviation if the coming Synod of the Christian Reformed Church (CRC) accepts the recommendations of its World Relief Committee and World Missions Board.

The two agencies are bringing to the Synod a request to make Sierra Leone the recipient of a major effort by the denomination to "stand with" the world's hungry people. Sierra Leone is a small West African nation of 3 million people which is among the 49 poorest countries in the world. It invites outside development assistance. The program will combine agriculture training, health and nutrition education, literacy training, evangelism and church planting. If Synod accepts the recommendations, the program planning will begin in Sierra Leone this summer.

The goal of the CRC's "hunger alleviation program" is that members of the denomination devote 1 percent of income to a specific hunger project, over and above what they already give for church work, benevolence, and other charities. It is estimated that if the goal were reached, more than $8,000,000 would be available for hunger alleviation projects.

The Christian Reformed World Relief Committee is already operating a $2,000,000 per year program of agriculture development, rehabilitation, and health and nutrition work in 13 different countries. It, along with Christian Reformed World Missions, will administer the new program, though support is anticipated from all Christian Reformed agencies and local churches.

The Synod of the Christian Reformed Church will meet for two weeks beginning June 12 at Calvin College in Grand Rapids, Michigan. It is the governing body of a denomination that spans Canada and the U.S. with 750 churches and 300,000 members.

RBC sponsors Summer Training Session in Mexico

For the 12th year, Reformed Bible College is sponsoring its well-known mission orientation program in Mexico, June 1 to August 10. The summer training session (STS) begins with orientation and language classes at Valsequillo, Puebla. These first few weeks incorporate much of the nine hours academic credit available (Spanish, Missions, and Bible).

Then the group moves to Jungle Camp. The training camp, run by Wycliffe Bible Translators, provides physical conditioning. These group sessions are followed by team Field Training Assignments with churches and missions throughout Mexico. The two-person teams are sent to many locations for practical learning, observations, and apprenticeship with local churches and missions.

According to Dr. Dick L. Van Halsema, STS director and RBC president, this year's session will include 44 members. Each participant will have an unusual opportunity for personal growth, academic study, and a clear consideration of what mission vocations involve. After STS, participants may apply for advanced study and placement for up to two years with RBC's Training and Service Corps with locations throughout Latin America as well as elsewhere in the world.

The field training programs, such as STS, give opportunity for RBC students and others contemplating church or mission work, to discover what is involved in a cross-cultural ministry. RBC has been training workers for church and mission since 1940.

C.C. voters elect a Tory majority

Two-thirds of those who responded to the Calvinist Contact election poll in the May 11 issue indicated that they voted for the Progressive Conservative party in the May 22 election.

The May 11 issue reached almost 10,000 homes across Canada and contained two ballots in each issue for a total possible return of 20,000 voters. Of those only 129 responded, less than 1 per cent.

The majority, 67 per cent, voted for the Conservatives while 23 per cent voted to re-elect the Liberal party. Five per cent chose the New Democratic Party, 3 per cent chose the Social Credit party, and 1 per cent each voted for the Libertarian party and a Christian Independent.

Results came from every region in Canada, except the Territories, and is therefore fairly representative of the mind of our readers across Canada. In relation to the total C.C. audience, the results are about equal to the number of respondents used in the monthly Gallup polls.

Even though there were no earlier polls to go by, it is anticipated that there was, in this election, a voters' swing away from the Liberal party which went to the Conservative party.

Ballot results are as follows: Conservative - 86, Liberal - 29, NDP - 6, Social Credit - 4, Christian Independent - 2, Libertarian - 2.

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Next week

Profile on a mother

VIEWPOINT

Reinstate capital punishment, please

In May, John Spenkelink was put to death in Florida's electric chair, signaling a new era of capital punishment in the United States. As many as 100 of the 500 people now on Death Row in U.S. prisons could be executed over the next 18 months or so.

By the end of this month the Synod of the Christian Reformed Church will have taken some sort of stand on capital punishment. It may adopt the carefully-worded, pussyfoot stance of the Committee on Capital Punishment (see June 1 editorial) or it will attempt to draft a bolder position.

Briefly put, the Committee says that "the Scriptures lay no mandate on modern states to exercise capital punishment" but it does "permit modern states to inflict capital punishment." It further suggests that, "according to the spirit of Scripture, capital punishment should be prudently exercised only under extreme conditions and not as a general rule."

The Committee's arguments to support its position are weak at best. It should have come out more forcefully in favor of a death sentence as a result of (pre-meditated) first degree murder.

The Spenkelink example shocked American society into realizing the importance of human life. A person cannot walk among society, murdering people. Knowledge of the fact that the government will justly take an eye for an eye will prove to be a deterrent to prospective killers.

Any judge or penal expert will testify that a mass murderer can be sentenced to life in prison and be released in a dozen years, either ready to take an active role in society or ready to return to his former occupation of crime.

Today's stress on psychology, psychiatry and rehabilitation come with their own inherent dangers, both within the church and within the world. But more on that some other time. Society must indeed attempt to rehabilitate the "ordinary criminal", if there is such a person. But where there are clearcut cases of mass murder or premeditated murder, the government should exercise its God-given power to put that man or woman to death.

There are 500 men and women on Death Row in various American prisons. They are all waiting to be put to death. Some may spend the rest of their lives there, simply waiting if their turn will be next. They have time for repentance and forgiveness of sins. The criminal on the cross received Jesus' reprieve just before his body crumbled under its own weight.

In Canada, the Clark government has committed itself to another free vote in Parliament on capital punishment. That means that Members of Parliament may vote "for themselves" or for "their constituents", rather than along party lines. Despite the hue and cry from the citizenry, MPs last time voted to continue the ban on capital punishment.

Despite the results of Synod's Committee on Capital Punishment, the report does force the church to look at these kinds of non-ecclesiastical issues once in a while and it does offer some interesting reading. In whatever form it finally becomes, it will still be referred to the churches for their reaction and I challenge every consistory to put aside their ecclesia for an evening to look at this problem from their unique vantage points.

Keith Knight

NEWSVIEWS

Clark offers pleasant surprises

Canada has a new Prime Minister and a new Cabinet. Most of us don't know what will happen. After all, our political security blanket of more than a decade, Pierre Elliot Trudeau, is sitting across the aisle on the Opposition side of the House of Commons.

Prime Minister Clark (it still sounds funny) appointed his Cabinet on June 4 and there are some pleasant surprises among the nation's newly elevated leaders. Two of them stand out for us as Reformed Christians: Jake Epp of Provencher riding in Manitoba, and David MacDonald from Prince Edward Island.

Epp is the new Minister of Indian Affairs and Northern Development. He is a member of the Mennonite Brethren Church and has served as member of parliament since 1972. His new portfolio should enable him to use his Christian principles in dealing with the nation's Indians, especially as it relates to the development of the North. He has been involved in weekly prayer breakfasts for MPs in Ottawa, something which started in Ottawa about four years ago. It will be interesting to see how he develops a Christian perspective in his ministry.

David MacDonald, 42, has become one of Ottawa's most popular and active MPs. He is a United Church minister and has been appointed Secretary of State (responsible for multiculturalism), and Minister of Communications. During his 14 years on The Hill, he has served on various committees of the Conservative party: External Affairs, Justice, Arts, Health and Welfare, and Immigration. Calvinist Contact interviewed him before the federal election was called. It will appear some time this summer. As a United Church minister, he has developed a strong social concern. In 1976 he was banished from Clark's shadow cabinet for opposing the party's immigration policy.

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DATELINE:THE WORLD

Conversion — Part 1 of 5

by Rev. Johan D. Tangelder

War, religious persecutions, the forward march of communism, theological confusion, famine and secularism are some of the powerful opponents of church growth. Judging by all these adverse conditions, one would think that the church world-wide would be in a state of decline and despair.

The opposite is true! The last two decades has seen world-wide church growth. The sense of defeat that seized the minds of so many in the fifties and sixties is turning towards optimism. Of course, there are many countries closed to the Gospel. Tourists may enter China, but no missionaries. Arabia is hard to penetrate with the Good News.

But in numerous countries, great gains have been made. In Brazil, the church is growing rapidly. Much of the growth has taken place since 1946. And there seems to be unlimited opportunity for further vigorous Protestant growth. Between 1936 and 1966, 120,000 Ethiopian pagans became baptized believers in the church founded by the Sudan Interior Mission. And despite the persecutions under the present communist regime, the church is still expanding.

Africa, south of the Sahara, has in the last 40 years become substantially Christian. By the year 2000 A.D., authorities believe there will be 357 million Christians there. During the two decades prior to 1966, 80,000 highlanders became Presbyterian Christians in Taiwan.

Dr. Donald A. McGavran of the School of Mission and Institute of Church Growth, Fuller Theological Seminary, Pasadena, California, claims that in North America the tide is reversing. "For some years," he says, "the major and minor denominations had largely plateaued. Some had declined. But today the attention of local churches, denominational executives, seminary professors, ministers, and lay leaders is increasingly being focused on the unwon multitudes. It is estimated that of 220 million population, 150 million are either very nominal Christians or actual non-Christians."

Interest in the Christian faith in North America is growing. Many conversions are reported. Hundreds of public figures in the United States have openly testified of their conversion in recent years. Christian talk shows often feature interviews with converted celebrities. Some of the best known names are Charles Colson, Johnny Cash, Eldridge Cleaver. Time and Newsweek labelled 1976 the "Year of the Evangelical", and "born again" and "conversion" have even become catch phrases. Evangelical para-church movements and churches are thriving.

Are we at the threshold of a great period spiritual revival? Dare we hope so? Is our optimism justified? To answer these questions we have to ask ourselves: What is conversion? Is it a sense of psychological release, which follows a period of tension and struggle? Is it a change from one religion to another or from one political party to another? Is conversion a private religious experience, unrelated to the rest of life? What happens when you are converted? What are the marks of a genuinely Christian conversion?

After a recent survey Gallup made the issue clear: "Religion is increasing its influence on society but morality is losing its influence. The secular world would seem to offer abundant evidence that religion is not greatly affecting our lives." How can one tell the difference between the real and the superficial? These questions are important as conversion is a vital doctrine of Biblical Christianity.

Conversion is a soundly Biblical term. But the conversion is also known outside the Christian faith. Buddha's conversion is described. He led a carefree and worldly life until he was confronted by the ugly reality of suffering mankind. And this made such a deep impression upon him that it led to a dramatic change in his life. He decided to become a monk. Something similar can be told of Mohammed. After a special "revelation" from God, he came to a point in life, which he himself saw as his conversion. His changed life and new teaching made a world-wide impact.

The old and new religious movements, ranging from Jehovah's Witnesses to Soka, Gakkai, call for conversion. They all preach a message which requires a new beginning. The entrance into the movement and the continuation therein, entails significant change in allegiance, belief and life-style.

Conversion in the Biblical context has a unique dimension. Its object is not a new allegiance to a system, a religious movement or an ideology. Its object is none other than Jesus Christ Himself, the son of the ever living personal God. It is man's response to the Good News of salvation in Jesus Christ, and without that response no one can enter into the Kingdom of God.

LETTERS

We must never lose sight of our Reformed heritage

Dear Sir:

I would like to comment on the article, "The winds of change in the Roman Catholic Church." First of all let me say that I am in full agreement with the writer of this three part series. He writes: "the church of the Reformation must continue to proclaim with boldness; salvation is through grace alone." Being a member of the Reformed Church for 48 years (which is also a part of the Reformation Church), I have seen the Reformed Church become more and more liberal, liberal in her outlook, liberal in her thinking, liberal in her preaching.

It is the boldness by which the Reformation church must proclaim the all sufficiency of Christ our Saviour, that I fail too see. Let me quote Dr. Howard G. Hageman who is president of New Brunswick Seminary of the Reformed Church. This is what he writes in the Church Herald, issue May 4, 1979. "As someone who came into the Reformed Church from another tradition, I have always been both amazed and distressed by the way in which we both defend and ignore our confessional inheritance."

I see a great danger that the Reformation church is failing to understand and appreciate the faith of our fathers.

Jesus tells us in John 3:5 that unless we are born again of water and the Spirit, we cannot enter the kingdom of God.

Christ died for all mankind and that includes the Roman Catholics. But they too need to be born again and repent of their sins and accept Christ as their only and personal Saviour. I fail to see how a born again Roman Catholic can stay within the R.C. Church and take part in the mass.

Is there a wind of change blowing through the Roman Catholic church? I think not, because there has been no change.

Permit me to share with our readers an article entitled, "A black day" which appeared in the Dutch church paper, "Om Sions wil". This is a "Nederlands Hervormd (gereformeerd) gezinsblad". Editor is Ds. J. Catsburg. Following is their article.

Een Zwarte Dag

Een zwarte dag! Zo zouden wij de dag willen noemen, waarop het moderamen van de Hervormde Kerk meende een brief te moeten sturen aan de Nederlandse R.K. bisschoppenconferentie, waarin met vreugde is kennis genomen van de snelle verkiezing van de paus tot bisschop van Rome en paus van de R.K. Kerk. Met open verwachting wordt in deze brief uitgezien naar een waardige vervulling van het pontifikaat en in de gebeden zal de nieuwe paus en zijn kerkgemeenschap worden opgedragen.

Wij schreven hierboven: een zwarte dag. Dat is toch niet teveel geschreven. Want uit dit schrijven wordt een duidelijke verbondenheid met Rome openbaar, waarmede tegelijkertijd een stuk van de Reformatie wordt prijs gegeven.

Een ieder van ons zal bekend zijn, dat de Reformatie zich eenmaal niet alleen bezonnen heeft op de inhoud van de Schriften en dat daarheen weer teruggekeerd moest worden, maar dat men naar de Schriften ook de drie ambten weer heeft hersteld n.l. predikant, ouderling en diaken. Belangrijk was daarbij dat de ambten gelijk waren en er geen hierarchie in de ambten zelf aanwezig was. Zij moesten wel onderscheiden maar niet gescheiden worden.

Onze vraag is nu, of men in het moderamen van de synode der Hervormde Kerk reeds zover is gekomen door allerlei oecumenische contacten, dat men het pontifikaat van Rome erkent?

Begeert men werkelijk zulk een "opperherder", zoals toch nog steeds paus zich noemt? Zo ja, dan is men toch wel heel ver van het erfgoed der vaderen, de Reformatie, verwijderd.

Wij weten wel, dat er wordt gezegd, dat Rome sinds Vaticanum II is veranderd en dat zij een menselijker gezicht is gaan vertonen. Dat mag waar wezen, maar het wezenlijke is bij Rome nog altijd niet veranderd. De paus wordt toch altijd nog gezien als de officiele vertegenwoordiger van de Christus hier op aarde en zo wordt hij ook behandeld. Hij matigt zich nog steeds rechten toe die hem volstrekt niet toekomen. Het hele pontifikaat is daarom te veroordelen. Geen enkel ambt zal over het andere heersen. De Kerk heeft geen andere Opperherder dan Christus die gezeten is aan de rechterhand Zijns Vaders en daarvandaan Zijn gemeente regeert door Zijn Woord en Geest .

Het is een trieste zaak op te merken, dat een moderamen, dat de belijdenisgeschriften toch door en door moest kennen, zulk een brief heeft laten uitgaan. Als gereformeerde belijders in de Hervormde Kerk heeft het moderamen ons toch wel heel veel pijn gedaan. Blijkbaar wordt er geen rekening mee gehouden, dat er toch nog een zeer groot deel van de leden in deze Kerk geen stap durven of kunnen meegaan met haar occumenisch streven.

Wij achten het een goede zaak, dat er over eenheid wordt gesproken. Niemand kan zich ook maar enigermate verheugen over de gebrokenheid en verbrokkeling van het christendom. Of het moest de duivel zijn, die zich er over verblijdt. Maar dit streven naar eenheid mag nooit gebaseerd worden op enkel humane gevoelens, maar moet gebaseerd zijn op de Waarheid Zoals deze ons in het Woord Gods wordt voorgehouden en die door de gereformeerde belijdenis wordt bevestigd.

Zolang het pontifikaat haaks staat op de ambtstheologie van de Schrift, zolang de paapse mis in strijd is met wat de Heere van Zijn Avondmaal in de Heilige Schrift ons heeft overgeleverd, zolang deze paapse mis nog altijd terecht een vervloekte afgoderij moet worden genoemd, zeggen wij tegen iedere eenheid met Rome: NEEN!

Er kan geen samenzijn en samengaan wezen. Daarmee zouden wij verloochenen het erfgoed waar onze vaderen hun leven voor hebben over gehad. Maar wij kunnen het bovenal niet, omdat de ere God's ermee is gemoeid. Daarom kunnen en willen wij in deze zaak niet mee gaan. Van Rome en haar leer is op dit moment niets te verwachten, how gematigd of vooruitstrevend een paus ook mag zijn. En dan mag er in een bepaald gedeelte van onze kerk wel van vreugde gesproken worden, maar wij gevoelen geen enkele vreugde: Het tegendeel zelfs.

Wij kunnen ook niet mee gaan in een gebed, dat dit pontifikaat waardig vervuld zal worden. Wel willen wij bidden of de Heere de paus en alle pastoors wil bekeren. Maar het gebed van bekering moet ook maar gedaan worden voor alle predikanten die de gemeente juist in deze chaotische tijden, waarin alles maar op een hoop geworpen wordt, hebben te leiden. Want hoe zal men de gemeente en de Kerk kunnen leiden, als men geen onderscheidingsvermogen bezit, kortom, als men niet persoonlijk en ambtelijk door de Heere wordt bekeerd en geleerd? Wanneer de ene blinde de andere moet leiden, raken zij beide van de goede weg af. En de goede weg is het Woord van God alleen.

Alleen het Woord en niet Woord en traditie, zoals Rome zegt. Het is ons onbekend of bij de verkiezing van een vorige paus ook een schrijven naar de bisschoppenconferentie van het moderamen der synode is uitgegaan, maar dit is nu wel een zwarte dag geweest, waarop het is gebeurd. Daar door heeft men zeker de gereformeerde belijders in die kerk niet naar zich toe gehaald, maar meer van zich vervreemd. Het vertrouwen is ook bepaald niet groter geworden. Niettegenstaande blijve ons gebed, ook voor hen die dit schrijven hebben laten uitgaan. Het gebed blijve voor hen en voor ieder onzer persoonlijk: "Heere bekeer ons tot U, zo zullen wij bekeerd zijn". End of article.

We all need reminding that as members of the Reformation Church, we have our roots in the Reformation. Actually the Roman Catholic church has not changed at all and it disturbes me that many who belong to the Reformation church are not well informed about the doctrine of the R.C. Church. Our prayer must be that we never loose sight of the biblical truth and the great heritage our forefathers left us.

The church must speak out and inform her adherents of the many doctrinal errors which exist in the R.C. church. As a Reformation church we cannot compromise on the truth. There are not many ways to eternal life, there is only one way and that way is through Christ. If we come to Him in true repentance, accept Him as our Lord and Saviour, He will freely bestow His grace upon us. This may not always be easy, it means that Christ must be Lord over our lives.

This is what the Reformation Church ought to be preaching, for it is the most important issue in the life of a Christian.

We must also pray for our Roman Catholic brothers and sisters that God will convert them to the biblical truth. We must continually be on guard, work and pray to hold fast to that great truth which is the Word of God, lest someone take our crown.

J. Emming
Maitland, Ont.

Sunday should be kept special

Dear Sir:

I am not used to writing to editors of papers, because as a 68-year old immigrant, I don't master the language especially the writing, but if you don't try, you never learn.

We immigrated in 1951 as a family of 11 persons, 9 children from 1-14 years of age.

We are blessed very richly, material and spiritual. The children are confessing members of the C.R.C. and also some of the grandchildren. Most of them are active members, but one is more serious than the other. We have a good family relationship and usually we have a family reunion every year.

That day is often held on a national holiday, but it is sometimes difficult to find a day fitting for everyone. That made some of the children suggest to have it on a Sunday. "What do you think about that Dad?" they asked me.

I did not say "no" right away, but I did say that I am so scared that our real Sunday, soon is no Sunday anymore. And the Sunday means much to me.

I know we live in this world, but we don't belong to it. We are pilgrims like Abraham. We don't have to separate ourself, but we also should not seek on Sunday a place where the world is all around us, then we bring ourself in temptation to do what the world does. If we are *in step with the world*, we are often *out of step* with the Lord.

God and mammon are two complete different things. But Satan likes us to compromise, and to take it a bit easy with our Christian commitments.

We should reflect the Lord with our Christian life always. I pray and wish that the Holy Spirit may control the lives of our children and grandchildren. Is it possible that in one of the first C.C. you could give us some guidelines, it would be a great opportunity to speak to many of our Christian families who have the same problems.

I would like to thank you very much for listening to a loving and concerned father.

IMPORTANT TRAVEL NEWS

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Church Page

Christian education in a pinch?

Some 31 office-bearers met last Monday evening at our church for almost three hours. The meeting was chaired by the pastor of the host consistory, Rev. VandenBerg. Blyth consistory was represented by 7 members, Clinton by 16, Exeter by 3 including Rev. Bishop, and Goderich by 5 including Rev. Ludwig. The purpose of the meeting was to discuss the cause of Christian education.

Deep concern was expressed at the meeting for the trend discovered. This trend points to an increasing lack of love and commitment to and for the cause of Christian education. It appears that many families, once the children are through the elementary school, simply give up supporting Christian education. Again, the support of younger families should be enlisted sooner. Some spoke of the need for educating the community with respect to the need and importance of Christian education. Everyone felt that as consistories we indeed have a task and responsibility in this matter.

But the task was considered too big to be completed in one evening. It was decided to appoint a committee made up of 2 representatives, from each of the Blyth, Clinton, Exeter, and Goderich consistories. The mandate given to this committee of 8 is: to suggest ways of increasing the level of commitment for the cause of Chr. education; to propose methods of promotion; and to present concrete plans which would lead to a broader base of increased financial support. This committee is expected to report to another meeting of the 4 consistories to be held in the near future.

Chr. Ref. Church
Clinton, Ontario

Pastoral Pondering

Be informed on the nature of prophecy

A few comments about the services are in order. Some time ago I was approached to have a series of sermons on the Book of Revelation. I then promised to have this series sometime during the course of this year. My plan is to start that now.

Before we can dig into Revelation, however, we must first come to grips with similar literature in the Old Testament, such as the prophecy of Daniel and parts of the prophecy of Zechariah. I believe it is important to do this. There is a tremendous word of encouragement for the Lord's people in these books. But these books are often misunderstood. From that point of view, too, it is important to listen to what the Lord is saying to his people through those writings.

Much is being written about them, in particular, from the view point of Dispensationalism, whose prominent spokesman is Hal Lindsey.It is amazing that many people who have grown up with Reformed Biblical preaching are taken in by him and as a result are loosing their way in the Scriptures.

A prominent scholar in the Netherlands, Dr. Cornelius VanderWaal writes: "Hal Lindsey uses biblical prophecy to open a supermarket, a supermarket in which he sells inside information about the near future, especially World War III. The source of his information are the books of Daniel, Revelation, Ezekiel, and Math. 24. Come, buy and read... Apparently the prophets who lived in Bible times had their binoculars focused on our time, on the 1970s and 1980s... Earlier ages lived in darkness." (*Hal Lindsey and Biblical Prophecy*). We have this book in our church library. Take some time to read it. Better yet, buy a copy for $3.95.

Rev. M. Pool
Trinity Chr. Ref. Church
Edmonton, Alberta

Of theologians and sermon critics

It used to be said that every Dutchman is a little theologian. Everyone had his opinion about the various doctrines of the Christian faith. All this is pretty well a thing of the past. We are not as alert and knowledgeable anymore about the doctrines of the Christian faith. But we still have strong opinions about sermons and how they ought to be preached. This should not surprise us. Faithful church-goers hear two sermons a Sunday. It is a good thing that sermons be carefully evaluated.

However, all too often the sermon is analysed in a very detached way. We find the sermon too dogmatic, too short, too long, too general, or too superficial. At times we may find the sermon very good, to the point, lively, or "He sure told them this morning." The preacher better not be a moralist, storyteller, or deliver a "dry" sermon with a boring message. The preacher must open the Scriptures.

However, all the criticizing does no good if we have not taken the Word to heart. In the preaching we may hear: admonition, warning, comfort, direction, encouragement. That's for our benefit! We take it to heart. As pilgrims on the way to the great day we need the Word. Thank God that his Word helped us so much. We're in it together. Spiritual food is no luxury we can set aside or neglect. Listen to the sermons as workers who hear the boss talk about a wage increase or as the criminal who hears the judge pass on sentence. The boss may be a bit boring and the judge may say things with some difficulty, but can you imagine how the worker or the criminal have their ears pricked to hear what's important to them? Sermons also are given for our benefit!

Chas. T. Fennema
Second Chr. Ref. Church
Brampton, Ont.

Diary of a sister in missions

Excerpts from Margaret Enter's letter. Margaret is stationed in Liberia.

Our mission is located 12 miles up a dirt road, which turns off the main paved road between Monrovia and Buchanan. The road stops at #2 Compound, where we are located. The road had a severe beating during the 30" of rain during September, but stood up very well. But three times after that we were surprised by a 5" rainfall in 24 hours, which caused some flooding. One part of the road was completely washed out.

After a period of nine days, without leaving the mission, I felt cooped up and supposed I was about to suffer from "jungle fever" which is said to develop at such times.

The annual Canadian mail strike also occurred at this time, no news of family or friends. I was waiting to hear about the arrival of my crate, which was lost. After six months of doing without my own things, I was happy when it finally arrived. My communications in Bassa were progressing in the classroom. But as soon as someone would speak to me in Bassa or worse yet, I would have to speak in Bassa, my mind went completely blank. I almost had myself convinced I would never learn Bassa.

Well, when I started adding up all these minuses, I found that my attitude of thankfulness to God was sadly absent. I spent too much time trying to find alternate roads around these problems and I just did not have enough time to sit down with God's Word. Communications in prayer with God, naturally dwindled too. I was in a sad state of affairs.

But God had not stopped communicating with me. At a one-day retreat for Christian women, he provided a wonderful atmosphere of Christian fellowship with, as a highlight, a Bible teacher who spoke to us on the power of the Book. She encouraged each woman to spend time with the Book early and late in the day. She stressed dependence on the Holy Spirit to make the knowledge grow, bloom and bear fruit.

This brought me back to the place where my priorities should be. Confession and a return of communications with God made the other problems appear less troublesome and made them dissapear altogether. With each road washout, the crew worked more quickly to repair it. The mail strike and my crate arrived. I'm still not too fond of talking in Bassa, but I am understanding it better.

Yes, God still speaks to us by his Son. May we continually strive to keep this lifegiving pathway of communication open.

A sister in Christ,
Margaret Enter
Holland Marsh
Chr. Ref. Church
New Market, Ont.

A suitable time for the Lord's Supper

Several members have been asking why we celebrated the Lord's Supper on Easter Sunday instead of Good Friday. A few words of explanation are in order.

The original request which came to the consistory was: "Can we have the Good Friday worship service in the morning and have the Lord's Supper as well?" After some discussion we decided there would be several farming members who would not be able to attend the service, and decided to leave it for the evening as always. Realizing that some parents of small children would be denied the privilege of taking part in the Lord's Supper because of an evening service we decided to have communion on Easter Sunday during the morning service only.

In the Old Testament the Passover was celebrated on the 14th of the month, the day Israel was delivered from the bondage of Egypt and the day God's people entered into the promised land of rest. In the New Testament Christ originally instituted the Lord's Supper on a Thursday night but after his resurrection Christ also met with his disciples in the breaking of bread, on several occasions, especially on the day of his resurrection.

May all of us be strengthened in our faith in the Lord regardless of the day on which we celebrate the Lord's Supper on all the feast days of the year in addition to the four Lord's Days presently set aside. Hoping that this will answer some of your questions, let us all break bread together with the risen Lord on Easter.

Holland Marsh
Chr. Ref. Church
Newmarket, Ontario

Alberta North news clips

Classis Alberta North adopted the concept of a group health care package for the ministers of Classis as overtured by the Glad Tidings Church. This package is to include dental coverage. A committee will study this to see which package is best. The cost of this should be shared by congregation and minister.

A group of Chr. Ref. families of the St. Albert area which sought permission to organize into a congregation has been advised to function as an unorganized or satelite congregation under the guidance of Second Church of Edmonton (about 14 Second Church families are involved in this venture) until such time that organization is more feasible.

Edmonton Chr. Ref. Church bulletins

Church News

Christian Reformed

Called
— to Brantford (Shalom), Ont., Rev. L. Slofstra of Chatham (Second), Ont.

Accepted
— to Pembroke, Ont., Rev. J.D. Pereboom of Edmonton, Alta.

Declined
— to Peterborough, Ont., Rev. John Jongsma of Hamilton (Mt. Hamilton), Ont.
— to Thunder Bay (Bethlehem), Ont., Rev. Gerard Nonnekes of Emo, Ont.
— to Whitby, Ont., Rev. Herman Praamsma of Toronto (Rehoboth), Ont.

New Clerk
Sarnia (Second), Ont. — H. Benedictus, 1241 Isabella St., Sarnia, Ont. N7S 1S7

Temporary release
As of July 1, Rev. John Veenstra will no longer serve as campus minister at the University of Toronto. At its April 23 meeting, at his request, the consistory of the First CRC of Toronto granted him "temporary release from service", according to Article 16 of the Church Order, for personal reasons.

Canadian Reformed

Called
— to Smithville, Ont., Rev. Cl. Stam of Burlington (West), Ont.

Free Reformed

Called
— to London, Ont., Rev. C. Bos of Chatham, Ont.

Man in Society — A Study in Hope
Part 3 — Troth

by Ary DeMoor

Have you ever tried to write a one page article on the topics of male/female relationships, friendships, courtship, engagement, marriage and family — an article that would be read by thousands of Calvinist Christians? Have you ever tried to write a book on those topics to be used in our Christian high school classrooms? It is a very sensitive area, one that is very close to all of us. How much easier it is to talk about our political or economic responsibilities — at least, that's what we think.

Parents often hesitate, churches often have too little time and teachers are often unsure when it comes to dealing with troth relationships. How do we give positive leadership when the strong voice of Canadian society keeps challenging our moral standards with its television, magazines, radio, movies, laws concerning birth control, abortion, family life and divorce? I could easily spend the rest of this article giving examples of how our children are bombarded with anti-Christian messages relating to troth relationships. But Christians must act, not only react for we have hope to offer; we have Christ's reconciliation to pass on.

The previous article in this series dealt with self. The self, of course, is never unrelated to other individuals. Even the lonely person maintains relationships with others. The Bible's central command to love God and our neighbour as ourselves holds for all of life's relationships including the intimate relationships between male and female and among family members. The word "love" is easily associated with these relationships but is often misunderstood. The English language allows us to say "I love my wife", "I love Big Macs", "I want to make love", and "I love to go fishing".

In all this diversity of meaning, we have yet to get to the heart of true intimacy. We need a different word. Love is too much associated with sex or with shallow romantic love. We need a word which points to the bonding of all human relationships, one that more clearly describes the intimate relationships we have with people close to us.

Troth is an Old English term for truth, faithfulness, loyalty, and honesty. The single word troth captures nuances of trust, reliability, stability, scrupulousness, authenticity, integrity and fidelity. Troth is part of God's total call to love. It is the foundation of intimate human relationships.

Mankind: Male and female

"So God created man in his own image — male and female created He them — and behold, it was very good". (Genesis 1)

The very first thing the Bible tells us about people is that God made them in his own image. It delighted God very much to make creatures who could act in love, who had the power, intelligence, sensitivity and commitment to handle matters in loving response to their Maker.

It also delighted God to make two kinds of reflections: male and female. Together they bear God's image. However, the matter of how male and female differ has been greatly debated.

Males and females are different not only physiologically. They are also different in the way they laugh, walk, think, parent, teach, etc. Therefore the difference is one of total sexuality, not only physically defined sex.

The brokeness which came as a result of human disobedience penetrated to the depths of human intimacy — the male-female unity. Sin bred competition between male and female making intimacy impossible. The heart of the fall into sin was this: by eating of the tree Adam and Eve truly assumed a God-like stature as Satan said they would; humans would decide for themselves what was good and what was evil. Thus, Adam and Eve did more than break the law. They denied the one thing God had reserved for Himself as Creator; the authority to decide what the human race would be.

They rejected their God-image. They were vain enough to replace this image with their own. At that very moment, love dropped out of human life. Every dimension of love was broken; justice became injustice, work became labour, troth became betrayal, nakedness became shameful. In every dimension male and female had to protect themselves from each other. Intimacy was impossible because everything, bodies, thoughts, motives and desires were covered up. Male and female no longer lived for one another. Lacking trust, they kept to themselves. They had to establish their sense of self worth at the expense of the other person.

The Bible states that in Christ there is no longer male and female. This is not to say that in Christ we all become sexually neuter. It means that in Christ male and female can be one again. Men and women are free to find each other in all their many ways of relating. In Christ the differences between male and female will not be reason to stay apart and compete against one another, but these differences will be seen as they were intended to be seen; they are two complementary sides of one creature. When Christ holds male and female together, intimacy can be fostered.

Friendship

Friendship is a relationship which demands a deeper sense of intimacy than the love of neighbour or fellow believer. Lasting friendship is a rare relationship in the lives of many people. Friendship demands the full measure of troth. It is built upon the firm footing of commitment and grows on freedom. That is, friendship only truly begins when you say, "I'm going to be a friend to him or her no matter what." With such a beginning friends are free to be themselves, to give, take and receive as they are able to do so. Troth in friendship means the commitment to weather disappointments and burdens. Friendship begins with liking someone, develops into an intimate relationship, but stops short of courtship.

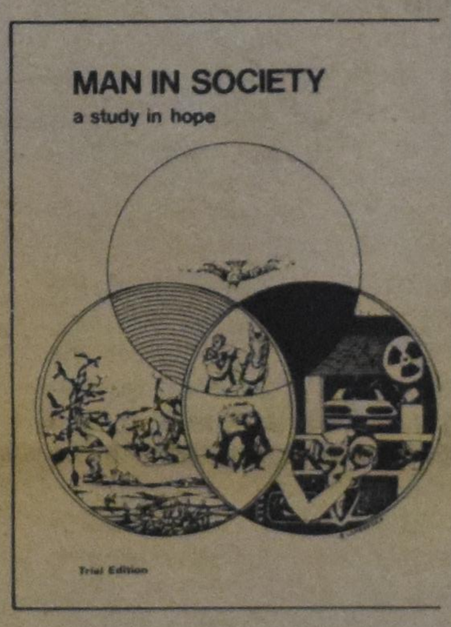
The friendship between David and Jonathan is described in I Samuel 18-20. They were intimate, genuine friends. Not everyone develops and experiences this type of close friendship. But such a relationship is possible! There are dangers, but the rewards are great. There are risks involved. One of the friends may become totally dependent on the other and tensions may arise because of jealousies or rivalries, but if the bond of troth is there, such tensions can be resolved and the friendship can grow. In Christ and through faithful, hard work, we can share troth with friends of both sexes.

Courtship

Dating is a relation with the opposite sex which may be at the acquaintance or companion level. In other words, dating may mean nothing more than enjoying the company of someone of the opposite sex without any deep or implied commitment to just one person. Courtship implies commitment; it assumes a conscious choice by both parties to work toward the deepening of their relationship culminating in the end purpose of marriage. Courtship is the period of time in which two people work toward becoming one.

There are many pitfalls in courtship. Social pressures, intense physical desires, parental pressures, media exploitation, loneliness and status often get in the way of fostering intimate courtships.

An increase in technology and pace of life both have had their effect on courting patterns. The coming of the automobile and mass transit in this century brought increased mobility and ushered out the era of chaperoned courtship. The business enterprise began to cater to this new generation of teenagers who had the freedom to leave home and go to drive-in movies and restaurants. Developments in the mass media and the growth of Hollywood love themes promoting and spreading the "dating game" have all had their impact. Today songs, books, movies, and television spread a romantic myth in the form of Harlequin romance, soap operas and songs saying that all we need is love.



But love is not all that is needed. Intimate courtships can only be fostered if the Biblical gives are fully understood and practised. A growth of mutual commitment of troth is needed along with an honest search for compatability not only in matters of physical intimacy but also in world and life issues.

This is continued during the engagement in which the troth relationship must be carefully examined. Matters of communication, problem solving, choice of home and work, family relationships, money management, time management and spiritual growth must be discussed. The joyful recognition that there is a compatability in these areas along with a mutual commitment of troth can form the basis of a sound marriage in the Lord.

Marriage

God gave His Word for marriage when he said, "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." (Genesis 2) And Christ added: "They are no longer two, therefore, but one body. So then, what God has united, man must not divide." (Matthew 19). God called husband and wife to an exclusive, lifelong partnership of love and fidelity. Physical intercourse is an important part of being one flesh, but the key concept in marriage is troth.

If a married couple obeys the central love command, they will be faithful to each other. Physical intercourse which grows out of this troth intercourse becomes a good gift of the Lord in marriage. Without masks or pretenses, husband and wife grow together and strengthen the bond of love between them. Mutual dependence and trust allow husband and wife to be genuine and real with each other. Each can be accepted and loved for what he is. Men and women who marry in Christ share a mutual trust. They can be sure of their relationship because it rests on God's covenantal faithfulness. They also know that through his Word, God brought them together and keeps them together.

The family

The family is internally composed of four relationships; parent to child, child to parent, parent to parent, and child to child. The basic tie which binds these relations is the blood tie. However, even though blood is thicker than water, this bond alone does not make a family. The essence of a family relation rests in troth.

In the parent-to-child relation, troth appears as nurture, building a sense of high self-worth, opening communication, living under rules which are flexible and human, and preparing children to live in society as more responsible children of God.

Troth appears in the child to parent relation in terms of honour. Children must honour their parents' authority both in obedience and disobedience. Only by honouring one's parents can a child be submissive and learn to accept full responsibility for both failure and success.

Between parents, troth appears as teamwork. Parenting is a mutual affair including conception, pre-natal care, childbirth, infant care, and discipline.

In child-to-child relations, troth must appear in the way children care for each other. Children must learn to respect and care for human life, beginning with themselves.

Finally, though blood ties and troth do make up the basic structure of the family, distinguishing it from other structures such as a school, club or community, these two alone do not put life into the family. The source of true family life is Jesus Christ. When Christ is actively at the center of both the marriage and the family, nurture and responsibility flourish.

How the school can assist the family in their growth of understanding and learning is the topic of the next article.

SMALL TALK

According to our local newspaper the pro's and con's of childbirth at home are still under discussion. Far be it from me to judge the inherent medical implications. It's the issue's emotional aspect I am more familiar with.

As a child I was allowed a peek at a brand new brother or sister seven times, right in my parents' bedroom. The first time, no doubt, on my father's arms and, because of my own tender age, unaware of the importance of the moment. The second time I shared the experience with my grandparents who had taken care of me while my sister made her entrance into our family. The little brother who followed her arrived exactly on St. Nicholas Day. And so I treasure a peculiar memory of all those occasions.

There was the day when I was considered old enough to do my share and was sent on my bike to fetch my father from work (it was a Friday afternoon in October, how well I remember!) and to tell him he might as well warn the doctor on his way home.

When my youngest brother announced his arrival, the doctor's voice woke me in the middle of the night and I lay there listening with my sixteen-year-old ears until, at daybreak, I heard the baby's first feeble cries. In those days we did not need a television drama for such an experience!

We were thoroughly familiar with the sight of a nurse at our own or at a neighbour's house who would be in total command of the household for ten whole days.

We savored the special atomsphere: the anti-septic smell mixed with that of eau de cologne and good cigars, the sound of a baby's lusty cries or the smacking of his lips when he lays contented after a feeding. And to have an otherwise hard-working mother just lie there and receive visitors and flowers and tiny baby things also made the occasion very special.

So much, so that, when our own children were born, the memories of our childhood seemed to turn the very last minute preparations into a festive ritual. Only this time we were the main characters in the enfolding drama. But there was the security of our own home, the familiar sound of a creaking floor in the stillness of the night and the milkman's truck in the street below when morning came. There was the fragrance of coffee and the low murmur of friendly, reassuring talk when the baby tarried. Above all, there was the opportunity to pray together and to fully share, without too many outsiders present or even the haziness of an anesthetic, the effect of childbirth and its moment of crowning glory when another tiny individual started to live on his own.

Undoubtedly there's much to be said for the efficiency and facilities of a hospital's maternity ward. In crucial instances it may even spell the difference between life and death for mother or child. But as a family affair it tends to lose its impact among the steel and chrome and sterility of the delivery room.

The little ones at home may be confused when, after a mysterious and frightening absence, mother turns up on the doorstep again with a strange little bundle in her arms.

And if Daddy feels a bit queasy about it all, he may even be tempted to take Mommy to the hospital, busy himself at the desk and disappear again until the phone rings and he is invited to come and meet his son or daughter.

Therefore, even in the hospital, childbirth as a family affair, ought to be considered.

Dad should be invited and urged to take his rightful place beside his wife and share her hour of need and triumph. He should be the first one to welcome the new baby and if, God forbid, there would be reason for sadness, help shoulder the burden from its first apparent moment.

The children already in the family should be allowed the excitement and incomparable pleasure of tip-toeing into a room where mother eagerly waits to introduce them to a new brother or sister who, don't you see, has blue eyes like Mary and dark hair like Mike. The miracle of childbirth deserves that kind of attention.

Lynn Miller

by Ralph Heynen

PASTORAL COUNSELLING

Being a father today

Father's Day is not packed with as much emotionalism and warmth as Mother's Day, but it is an important day. In one of the TV commercials produced by the American Cancer Society to warn against the dangers of cigarette smoking, there is this title, "Like Father, Like Son" with a few question marks at the end of it. It shows the father and the son in a variety of activities; the father throws a stone, so does the son; the father picks up a branch of a plant and looks at it and so does the son. Then the father sits down under a tree and takes out a package of cigarettes and he lights up and the son also picks up that pack and looks at it. Then there is that voice that says, "Like Father, Like Son?"

The idea is to frighten parents a little bit and to remind them of the fact that children are great imitators and that children love to follow the pattern that is set for them by one whom they admire or respect. Our children are always looking for a pattern. They say, "Give me a model that I can imitate." Words alone are not really very good in getting across to our youngsters the type of life we want them to live or the behavior they ought to have. The shadows that we cast in our lives leave their mark either for good or for evil.

There have been many arguments about the influence of heredity versus environment. People wonder whether children inherit traits of character or whether they are given to them by means of their early environment in the family setting. I don't get too excited about that kind of argument because usually you find that the early environment is created by the parents and for that reason it is hard to determine — is it heredity, is it our genes or is it a learning experience? Too often we have to say, "Don't do as I do, but do as I say." But this is an idle wish, for actions speak much louder than words. It has often been said that your conduct speaks so loudly that I can't hear what you say.

Parents create an atmosphere for their children. If there is an atmosphere of tension in the family caused by a lot of arguments you can be assured that your child is going to develop some kind of hostility and anger too. If the pattern in the home is one of love and acceptance and living with each other in a good spirit, the child develops a sense of confidence and he tries to pattern his life also after his parents.

But there is another way in which we develop this "Like father, like son" situation and we might just as well say, "Like father, like daughter," daughters also pattern after their dads. Often in certain stages of life they idolize their dad, they think of him as the kind of person they would like to be or the kind of person they would like to marry some day.

When parents tell their children, "You've got to say thank you or please," it's sometimes a bit embarassing to think that the parents don't say this to each other, they don't say this to their children. You can be quite sure that a youngster won't learn to speak this way if the parents don't do it. Parents must try to set the tone for their family in the whole cultural area of life. Love for beautiful music and appreciation for the finer things of life can best be taught in the setting of the home and can best be taught by example. Many parents face the problem of their children growing up in an atmosphere around the home which is not always ideal. The school situation may not be what you would like to have it be. The community may not be in conformity with your wishes or the way you look at life or in conformity with the things you think that God asks of us as families.

Today many voices are heard about the evil practices of teen-agers and young adults, and there can be little doubt that many problems have been created in recent years. It is quite clear that children and young adults today are far more permissive in the places where they go and their sexual behavior. When you read of the fact that in many cases teenagers have already had overt sexual experiences when they are thirteen years of age, you begin to realize that we are living in a world that is filled and saturated with this whole idea of sex. children need to develop their sexual identification also from their parents. We know a boy must learn what it is to be a Christian man, but he can only do this if he has a pattern that he can follow. When a son can identify with his dad and think of his dad as being a real man, a person who is capable, strong, he is going to feel that this is what it really means. If he can't see this in his own dad he is going to look for it somewhere else.

He may look at John Wayne or he may think in terms of some other movie or TV personality and say, "That's a real man!" That has been the appeal of a lot of these Western shows where these men are supposed to be real men with hair on their chests, guns in their holsters, and able to fight with their fists and to defend themselves. A lot of people get the feeling that that is what it is to be a real man.

If parents use a good deal of gutter language or profanity in the home, you can expect that a little boy is going to pick it up and think that sounds great because his dad does it too. Or if you find in a home that there is a good deal of inconsistency, that what the father says and what he does is two different things. He tells his son, "You've got to obey the law, you must be honest," but the father is not completely honest himself. He's not beyond the fact of doing a little bit of a slippery business deal or he may drive his car too fast and say, "I got away with that." We must be so careful. To be a real father to our children, we have to set a pattern of behavior.

A father has a new son and he hands out cigars that say "It's a boy" and he swells with a sense of pride, but the one thing that he forgets is that it brings also tremendous responsibilities; responsibilities that we can only fulfill through the grace of God. I like that prayer of Douglas MacArthur: "Build me a son, Oh Lord, who will be strong enough to know when he is weak and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat and humble and gentle in victory. Build me a son whose wishbone will not be where his backbone should be. Build me a son whose heart will be clear, whose goal will be high. I pray that he may have a sense of humor so that he may always be serious yet never take himself seriously. Give him humility so that he may always remember the simplicity of true greatness. Then I, his father, will dare to whisper, "I have not lived in vain."

Dutch-Canadian community television gets off the ground in Toronto

by Mark Boekelman

Mr. Boekelman is researcher for the Multicultural History Society in Toronto.

At a recent meeting of the Netherlands Luncheon Club on April 12, the feasibility of Dutch-Canadian participation in multicultural television was discussed. Mr. Henk Verbiest, general manager of Philips-Canada Telecommunications, spoke about the social, cultural and financial implications of a Dutch-Canadian community television program and raised the question whether there was enough interest among Canadians of Dutch background in the greater Toronto area for such a venture.

As a result, representatives of several Dutch-Canadian community groups and organizations — including the Netherlands Luncheon Club, Het Slokje, the Toronto Chapter of the Canadian Association for the Advancement of Netherlandic Studies, Canadian Netherlands Professional and Business Association, the Duca Community Credit Union and the Netherlands Consulate General — have formed a steering committee to conduct a survey and opinion poll to determine whether enough support exists among Dutch-Canadians to proceed with an initial campaign to raise $25,000 from business, government and private sources.

Approximately one hour per week of air time on CFMT-TV (the world's first multilingual television station), Channel 47 (a UHF channel), will cost an estimated $100,000 per year for special programing material. This will be a "magazine style" program of news digests, community events and overseas news, combining education and entertainment. Twenty-five percent of the cost would be borne by CFMT. Fifty percent could come from provincial and federal government grants and the remaining $25,000 from the Dutch-Canadian community.

A non-profit corporation (Dutch-Canadian Television Workshop Inc.) which has yet to be formed, will be responsible for programing and fund-raising and will be eligible to issue receipts under the Canada Income Tax Act, bringing down the cost of each dollar donated to 50-60 cents depending on taxable income.

Dutch-Canadian businesses and corporations, representing Netherlands foreign investment in Canada, will have a unique audience for their products and services. Mr. Dan Iannuzzi, president and general manager of Multilingual Television (Toronto) Ltd., estimates the cost of one minute of advertising per week at $150 or $7,500 per year. The basis of the program will be a magazine format, with news, sports and variety shows. Program participation can be extended to produce more comprehensive programs depending on ratings, the response of advertisers and the availability of additional funds from government, business and private sources.

The new television studio will be located at the Multicultural Media Centre at Harbourfront, 545 Lakeshore Boulevard. The Cross and Blackwell factory, built in the '30s and later used as Loblaws corporate offices, will provide a unique setting for the Multicultural Media. Three hundred people are expected to work at the Centre including the ethnic press and community offices. Harbourfront Corporation announced the building will be renovated at a cost of $750,000. Multilingual Television Toronto has guaranteed the preservation and restoration of the historic building to its original splendor and architect Raymond Moriyama has been commissioned to undertake the project.

Transmission of Channel 47, CFMT-TV will be via CN Tower, and will reach Dutch-Canadian viewers throughout the Golden Horseshoe area, from Hamilton to Cobourg and as far north as Orillia (including Kitchener-Waterloo, St. Catharines and Brantford). The range could possibly extend to Buffalo and Rochester which also have large ethnocultural communities. The multicultural station is expected to go on basic cable service as well (Channels 2 to 13) which means that one of the major U.S. networks in Buffalo will be moved to Channel 5 where the signal will be slightly impaired. Therefore, the viewer must pick up this station's programing on another Canadian network when it is made available.

In the 1971 census when the suburbs and metropolitan fringe areas are included, 44,425 people declared Dutch as their mother tongue in Toronto. The area within the transmitting range represents the highest concentration of Dutch-Canadian population in Canada — 30.6 percent of those who declared their mother tongue as Dutch in the 1971 census.

"Canadianized"

The initial program starting in September will be 100 hours per week in 24 languages with an over-all 32 languages being planned. Priority will be given to programs in Italian, Greek, Portuguese, East Asian and German with the Italian community getting 9 percent of viewing time and the remainder, 5 percent.

The Dutch-Canadian community is well ahead of the Greek, Portuguese, and East Asian communities in terms of population in the broadcast area and among the highest in the economic system in terms of disposable income. But Mr. Iannuzzi expects only minimum participation by the Dutch-Canadian community in Multilingual Television, due to the tendency of Dutch immigrants to assimilate rather than integrate, and the low priority given to language retention and cultural and artistic expression in the context of Dutch heritage.

In respect to the cultural enrichment of Canadian society, the Dutch-Canadian community could have made a much greater contribution, but instead, Dutch immigrants have tended to emphasize social mobility and economic advancement rather than the preservation of a Dutch cultural heritage.

Dutch foreign investment in Canada, in recent years, has ranked second to that of the United States. Compared, however, to their German, Italian, French and Swiss counterparts, Dan Iannuzzi feels that the Dutch have allocated little support for Canadian culture and the cultural needs of the immigrant community. The foreign policy of the Dutch government, contrary to other European nations with substantial economic interest in Canada, is similarly marked by a virtual absence of cultural support, Iannuzzi noted; even though, historically, Canada has been the number one choice for Dutch immigrants. The Germans have Goethe House, the French have Maison Francais, the Swiss have Maison Suisse and the Italians have Casa Italiana. There was a positive note, however, "We will have to put up a Dutch-Canadian community program regardless of community or corporate support," says Mr. Iannuzzi.

The program policy of CMFT-TV allows for, in addition to the community sponsored multilingual magazine feature, non-commercial children's programs, European sports and foreign feature films. Initially the station will be on the air from 12 noon to midnight on weekdays and from 8 a.m. to midnight on weekends. Under the regulations of the CRTC, the new station must program no less than 60 percent of its total daily output in languages other than English or French. Approval of the federal regulatory agency is conditional. Sixty percent of all programs must be Canadian in content, with the other 40 percent to be supplied from around the world. Iannuzzi is confident that "the CRTC conditions for granting the licence will present no problems."

Since Iannuzzi was awarded the licence to operate the multicultural television station on December 27, 1978, after a three-way competition with Leon Kossar of Caravan fame and Johnny Lombardi, the founder of CHIN multicultural radio, 38 of the expected 75 staff members have been chosen.

Mr. Iannuzzi himself, a third generation Canadian of Italian descent, born in Montreal, founder of the 25-year-old Italian daily newspaper, *Corriere-Canadese*, and producer of 30 hours of multilingual programing in 14 languages on Toronto's UHF Channel 79 City TV, heads CFMT-TV. He is a founder and past president of the Ontario Ethnic Press Association and a recipient of the Canadian Family of Man Award sponsored by B'nai B'rith League for Human Rights. He has been involved in third language broadcasting for the past 10 years and has a lifetime of experience in media communications, journalism, politics and human affairs.

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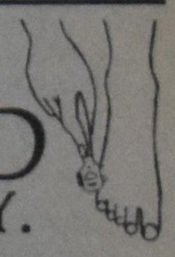

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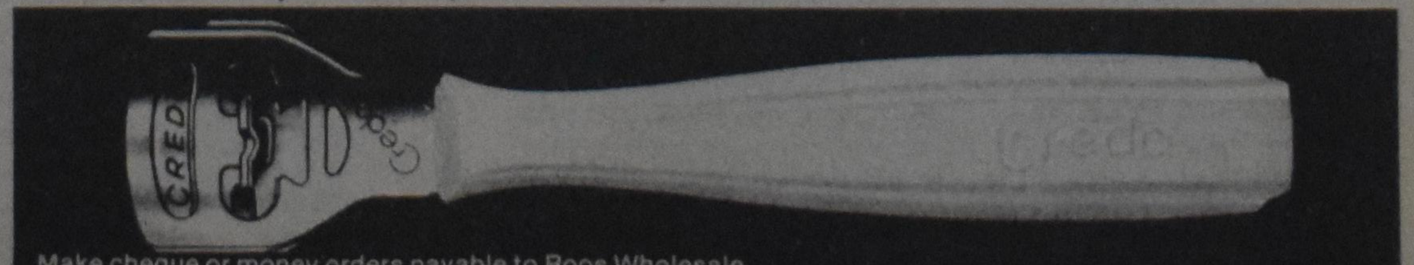

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In het onderwijs der apostelen!

Hoe ging het nu verder na Pinksteren? De Bijbel zegt dat de gelovigen bleven volharden! Dat is een zwaargeladen woord. Daar zit spanning in. Volharden dat is de aandacht op één punt richten en dan niet verslappen. Het is telkens weer tegen jezelf zeggen: neen, dat niet, ik ben nu hier mee bezig, en daarop concentreer ik al mijn aandacht. Want dit is zo belangrijk dat ik mijn ogen moeten open houden om geen enkel ogenblik het doel uit het oog te verliezen.

Die pasbekeerde leden der gemeente waren zo vol van het nieuwe dat hen in vuur en vlam had gezet, dat ze er nog meer van wilden weten dan Petrus hun op die ene dag verteld had. Het gevolg was: apostolisch onderwijs! Gemeenschappelijk: dienst des Woords in een samenkomst der gemeente! En persoonlijk: huisbezoek, dienst des Woords aan huis, en ook catechisatie, beter nog: kerkschool!

De apostelen spraken veel in die dagen, en ze onderwezen maar, wat waren die mensen leergierig. Hoe kon het ook anders: de schatten van het Woord gingen voor hen open, ze konden bijna niet ophouden met vragen en luisteren. Ze deden heel wat op in die eerste tijd. En...ze bleven ook volharden in het onderwijs der apostelen. Ze geloofden wat die apostelen zeiden. Ze aanvaarden het, en werden er door gesterkt in hun jong geloof.

Het gaat hier om het woord dat de apostelen spraken. Ze spreken het woord Gods na. Ze leggen het uit aan deze leergierige catechisanten. Het gaat hier om de prediking en het getuigenis van deze apostelen, die immers oor- en ooggetuigen zijn van Pasen en Hemelvaart. Onderwijzend verkondigen zij de weg der zaligheid. Ze verbreiden het Woord van Christus, en leggen het uit. Ze bouwen voort op het fundament dat Christus heeft gelegd.

We begrijpen toch wel waarom deze jonge christenen volharden bij dat onderwijs der apostelen? Zij schiepen een vermaak in het Woord van God, het onderwijs der apostelen, waarvan wij nu heel wat kunnen vinden in het Nieuwe Testament. Dat onderwijs sloot aan bij het Oude Testament, en liet het voor hen leven. Ze begrepen nu alles veel beter. Het Oude Testament werd voor hen doorzichtig. En ze wilden maar steeds meer horen van ''de grote werken Gods''. Dezelfde Geest die het Woord van God door de apostelen sprak, werkte ook in hun hart, zodat ze graag naar dat Woord luisterden en het ook met vreugde aanvaarden.

Wat zal er veel over de Heer Jezus gesproken zijn in die eerste tijd. Het bleef een hongeren en dorsten naar het Woord des levens. Men nam er de tijd voor. Het was om zo te zeggen alle dagen feest. Er was een behoeftig grijpen naar het Woord des levens. Ze wilden telkens weer drinken uit de fontein van het heil. En dat hielden ze vol! Ze bleven op dat peil. Ze bleven bij het Woord, het onderwijs van Christus' apostelen. Daarom was er ook gezond geestelijk leven. Hier bleek een gezond geloof dat zich richtte op Gods Woord. Men verwachtte alles van Gods Woord ''dat wijs maakt tot zaligheid''.

Men wilde niet alleen door de Geest leven, en dan de Schrift dichtlaten, men wilde niet vertrouwen op een 'inwendig licht', neen, men wilde de woorden des Geestes door het onderwijs der apostelen ontvangen, om alleen daarbij te leven, en te blijven leven! Dat is gezond geloven. Blijven bij het Woord! Dat aanvaarden en bij dat Woord volharden. Zo, gespannen op het Woord, kwam er in hun leven geen lage eb na de hoge vloed.

Er kwam geen sterke reactie. Het ging later wat minder enthousiast, regelmatiger, maar niet met minder kracht. Men sprak de taal van Handelingen 2 niet meer, het was weer gewoon Aramees en Grieks. Er was geen geluid meer, en de tongen waren verdwenen. De bruisende stroom was in de bedding gevloeid. Maar heel het leven van de gemeente stond in het teken van de volharding! Die rustige, blijmoedige, trouwe volharding is noodzakelijk voor een gezond gemeentelijk leven. Deze volharding kan alleen worden gehandhaafd door een blijvende band aan het Woord. Het Woord kreeg geen ondergeschikte plaats.

Voor een geestdrijver is het Woord te vergelijken met de wielen van een vliegmachine. Ze zijn nodig om de machine te laten 'starten', ze zijn maar voor de aanloop. In de lucht zijn ze voor het vliegen niet meer nodig. Voor een gezond geloven is het Woord te vergelijken met de wielen van een auto. Ze zijn altijd nodig, je kunt er nooit zonder. Een gezond gelovige gemeente zal dan ook volharden bij het Woord!

J. Van Harmelen

De geschiedenis van Quebec (3)

Nieuw Frankrijk

door William Stewart
voor Canadian Scene

De Stichter van Nieuw Frankrijk

Niemand weet waar Samuel de Champlain, die algemeen beschouwd wordt als stichter van Nieuw Frankrijk, begraven is. Men neemt aan dat het ergens in de stad Quebec is, maar men heeft dat nooit kunnen bewijzen.

Champlain is in 1635 op Kerstdag gestorven in de stad Quebec. Hij was 68 jaar en hij stierf 27 jaar nadat hij een kleine nederzetting gesticht had van waaruit Nieuw Frankrijk gegroeid is.

Champlain, die geboren was in Brouage, een klein havenplaatsje in de Franse provincie Saintonge, was soldaat, navigator, geograaf en hydrograaf. Hij had de gewoonte om zijn reizen in detail te beschrijven, voorzien van talrijke illustraties. Zijn beschrijving van zijn reis naar West Indie en Centraal Amerika boeide Koning Hendrik IV zo erg dat hij Champlain opdracht gaf de St. Lawrence te verkennen.

Hij begon zijn reis in 1603 en ankerde op de plaats waar de rivier plotseling erg vernauwt. De indianen noemden deze streek Quebec. Hij voer de rivier op tot aan de Lachine stroomversnellingen, verkende de Richelieu rivier, en bevoer de Saguenay rivier ten zuiden van Quebec. Hij verkende tevens de Baie des Chaleurs bij het schiereiland Gaspe. Hij was er van overtuigd dat de St. Lawrence een belangrijke transport - route kon zijn, niet alleen voor de ontwikkeling van de handel in pelzen, maar tevens voor de schepping van een enorm groot nieuw land.

Voordat hij naar Frankrijk terugkeerde bezocht hij Tadoussac, aan de Saguenay rivier, waar hij een verdrag sloot met de Algonquin Indianen en een grote lading pelzen kocht. Bever pelzen waren erg populair in Frankrijk en werden gebruikt ter ondersteuning van verzoeken om speciale koninklijke ''charters''. De pelzen waren vooral ook erg in vraag omdat zij werden gebruikt voor hoeden, waterdicht vilt, e.d. De prijzen lagen dan ook hoog in die tijd.

Champlain maakte zijn volgende reis niet zo gauw als hij had gehoopt. Hij werd toegevoegd aan een expeditie die onder leiding stond van Pierre du Guast, de Sieur de Monts, die probeerde een handelspost te vestigen bij St. Croix aan de Passamaquoddy Baai. Als gevolg van de strenge winter verhuisde de expeditie naar Port Royal aan de Fundy Baai, waar hun tegenwoordigheid tot zulke ernstige protesten van Bretoenen en Basken leidde dat de Franse Regering hen hun charter voor het Atlantische gebied ontnam.

De expeditie had toen geen andere keus dan ergens anders heen te gaan. Dank zij een nieuwe charter, ditmaal met Champlain als leider, kon in 1608 aan de mond van de St. Lawrence begonnen worden met nieuwe verkenningen. De eerste winter werd in Quebec doorgebracht waar de ontberingen zo groot waren dat van de originele 28 leden er slechts acht in leven bleven. Ondanks dat streden Champlain en zijn mannen in 1609 aan de zijde van de Algonquin Indianen en zij zagen kans de Iroquois naar een gebied ten zuiden van de St. Lawrence Vallei te verdrijven. Het had echter ook een dodelijke haat van de Iroquois voor de Fransen ten gevolge.

In de dagen van Jacques Cartier's bezoeken aan de St. Lawrence in de vorige eeuw werden voornamelijk Huron Indianen gevonden in de buurt van Quebec en Montreal. Die waren echter verdwenen en nu trof men er Algonquin en Montagnais Indianen aan. Door zich aan de zijde van de Algonquin Indianen te scharen hield hij het verdrag dat in 1603 bij Tadoussac was ondertekend in ere. Bovendien was hij van mening dat hij beter op de Algonquin en Montagnais Indianen aan kon wat betreft de pelzenvoorziening en dat was voor de nederzetting in

PERSOVERZICHT

Carl D. Tuyl

•Clark heeft de leden van zijn kabinet voorgesteld. Twee ervan moesten direkt hard aan het werk: Lincoln Alexander, de Minister voor Arbeidszaken, werd gepresenteerd met een staking van dokwerkers aan de Westkust, en Flora MacDonald, de Minister van Buitenlandse Zaken moest water in de wijn doen omtrent Clark's toezegging dat de Canadese ambassade in Israel naar Jeruzalem zou verhuizen. Alle Arabieren gingen onmiddelijk op hun achterste poten staan, en Flora MacDonald moest ze suikerklontjes voeren. Het zou direkt zo'n vaart niet lopen, zei ze maar gauw.

•Quebec's premier, Rene Levesque, kreeg van zijn partij een onverwacht en zeker ongewenst cadeau in de vorm van een nieuwe vice-voorzitter voor de Parti Quebecois. Het is de 33-jarige Louise Harel, waar Levesque niet goed mee kan opschieten.

•Amerika maakt diepe kniebuigingen in de richting van Canada en Mexico. Het is om olie te doen natuurlijk. Amerikanen proberen benzine te hamsteren. President Carter is bezig met een wetsontwerp waarbij dit verboden zou worden.

•Brand brak uit aan boord van een Canadees schip op Lake Superior. Zes leden van de bemanning verloren het leven.

•Paus Johannes Paulus II bezocht zijn vaderland: Polen. In zijn toespraken en preken drong hij aan op meer vrijheid voor zijn landgenoten, en de erkenning van menselijke rechten bij de kommunistiese regering, die met het bezoek knap in de maag zat.

•Zuid Afrika's President Vorster is tot aftreden gedwongen in verband met onregelmatigheden ten aanzien van een $80 miljoen potje dat gedurende zijn ambtsperiode als premier gebruikt werd voor propaganda maar waarvan heel wat in partikuliere portemonnaies terecht gekomen zou zijn.

•In Italie verloren de communisten zetels in het parlement, desondanks willen de heren deelnemen in het koalitie kabinet dat waarschijnlijk zal bestaan uit Christen-Demokraten, Socialisten en Republikeinen.

•Er werden ook verkiezingen gehouden in de landen van de Europese gemeenschap. De verkiezingen zijn voor de formatie van een Europees parlement dat adviserend zal fungeren.

•In Iran, waar de vuurpeletons hun bloedig werk voortzetten, is onrust en verzet tegen het terreur bewind van Khomeini.

•De burgeroorlog in Nicaragua eist nog steeds slachtoffers.

•Vliegverkeer over de hele wereld is in een chaotiese toestand als gevolg van een vliegverbod voor DC-10 vliegtuigen. Ik hoop dat uw reisje naar Holland niet in de war loopt.

Carl D. Tuyl

Quebec nog steeds van het grootste belang.

De Basken die zich eerst al zorgen hadden gemaakt over de activiteiten van de Mont's expeditie in het Maritime gebied, vonden het ook helemaal niet leuk dat die mensen zich nu ophielden in het St. Lawrence gebied. Zij vielen de Franse handelslieden bij Tadoussac aan en probeerden een opstand tegen Champlain op touw te zetten. Die waardeerde dat niet zo erg en na door het krijgsgerecht ter dood te zijn veroordeeld werd de leider van deze groep onthoofd en zijn hoofd werd op een stok gestoken in een kleine Franse vesting en daar gelaten als een waarschuwing aan hen die wellicht tot ontrouw geneigd zouden kunnen zijn.

Westwaartse onderzoekingen

Langzamerhand nam het aantal bevers in het gebied af als gevolg van de jacht en dientengevolge begaf men zich meer en meer landinwaarts. In 1613 maakte Champlain een lange reis over de Ottawa River en via de rivieren die uitmonden in Lake Nipissing, bereikte hij tenslotte Georgian Bay en vandaar ontdekte hij wat hij de ''zoet water zee'' noemde: Lake Huron. Hij bleef erg onder de indruk van de grootheid van het land, de waterwegen, de bossen en het dierenleven. In zijn dagboeken schreef hij over eiken, berken, espen, populieren, kersen, ahorn, beuken, ceder en dennen en een groot aantal andere bomen die hij niet kende. Hij noemde aardbeien, frambozen en wortels die door de Indianen als voedsel gebruikt werden. Verder schreef hij over beren, stekelvarkens, hazen, vossen, otters, bisamratten, herten, elanden en kariboes, en natuurlijk bevers.

Champlain zag in Canada mogelijkheden voor nederzettingen die de mensen in het moederland Frankrijk jaloers zouden kunnen maken. Hij bracht de winter bij de Huron Indianen door en in 1615 streed hij met tien van zijn mannen aan de zijde van de Hurons tegen de Onondaga Indianen bij het Oneida Meer in wat wij nu kennen als Upper New York State. Die strijd leidde tot de nederlaag en Champlain werd ernstig gewond. De Iroquois begonnen toen de Franse handelslieden en hun handelsposten lastig te vallen. Hollandse pelzenhandelaars waren in die tijd actief langs de Hudson en zij schaarden zich aan de kant van de Iroquois, die nog steeds niets van de Fransen moesten hebben.

In 1617 besloot de Parijse drogist Louis Hebert zich in Quebec te vestigen en dat was een van de eerste bewijzen dat al die verkenningen en onderzoekingen tot permanente vestigingen zouden leiden. En Champlain bracht zelf ook de gemoederen in beroering toen hij in 1620 op 53-jarige leeftijd een jonge vrouw als zijn bruid naar Canada bracht.

De Company of New France

De geschiedenis van de pelzenhandel in het begin van de 17de eeuw staat bekend als een periode van tegenstrijdige rechten, vijandigheid tussen hen die een charter hadden weten te bemachtigen en hen die er naast gegrepen hadden, en grootse ondernemingen die in het honderd liepen. Een groot aantal ondernemingen die beloofd hadden nederzettingen te stichten in Nieuw Frankrijk konden hun beloften niet nakomen.

Na de moord op Henrik IV in 1610 zakte de belangstelling voor Canada, maar Kardinaal Richelieu stelde zich tenslotte achter een groots opgezette koloniale actie door de Company of New France, die in 1627 opgericht was. Het was hun plan om de bevolking van Nieuw Frankrijk voor 1643 op te voeren tot 4.000, maar hun plannen werden onderbroken door de oorlog tussen Frankrijk en Engeland van 1627 tot 1632 en door de zeerovende Engelse Kirke Brothers. De Kirkes legden in 1629 beslag op Quebec.

Wellicht met medewerking en op aandrang van Champlain zag Frankrijk kans om in het vredesverdrag van 1632 de Noordamerikaanse kolonieën te behouden en in 1633 keerde Champlain, op 66-jarige leeftijd, terug naar Frankrijk. Hij werd ziek en overleed twee jaar later na wederom gedurende twee maanden ernstig ziek geweest te zijn. De nederzettingen in Nieuw Frankrijk leidden echter een wankel bestaan, omdat men in Parijs niet zo goed wist wat men met die kolonieën aan moest.

Uw Canadese Pensioen

(Canada Scene) — Het Canada Pension Plan, waarmee in januari 1966 is begonnen, is een programma dat tot doel heeft om de mensen die in Canada werken te beschermen tegen de financiële gevolgen van pensionering, onbekwaamheid tot werken en dood. Bijna iedereen die in Canada werkt is verplicht aan dit programma deel te nemen.

Om deel te nemen moet men tussen de 18 en 70 jaar zijn en meer verdiend hebben dan het minimum bedrag, hetgeen de Basic Exemption genoemd wordt. Een klein aantal soorten werk vallen hier niet onder, zoals wanneer een vrouw voor haar man werkt of andersom, of als men in Canada werkt als een zg. exchange teacher van een ander land.

De premie die u betaalt wordt gebaseerd op uw inkomsten, of dat nu inkomsten betreft die u in loondienst hebt ontvangen of uit hoofde van een zelfstandige positie. De premie wordt betaald over het verschil tussen het bedrag van de Basic Exemption en wat men noemt de voor het desbetreffende jaar geldende Maximum Pensionable Earnings. U kunt geen premie betalen over inkomsten boven dit bedrag. Een werknemer betaalt een premie van 1.8½ en een zelfstandige 3.6 procent.

Op twee manieren wordt het Canada Pension Plan aangepast aan de zich wijzigende koopkracht van de dollar. De eerste betaling van het pensioen wordt bepaald aan de hand van het bedrag van de voor het jaar geldende Maximum Pensionable Earnings en die van de twee daaraan voorafgaande jaren. Daarna wordt het jaarlijks herzien met behulp van het Canada Pension Plan Index, welke wordt aangepast aan de Consumer Price Index. Dientengevolge ontvangen zij wier eerste betaling in 1979 plaats vindt het maximum bedrag. Zij die daarvoor al betalingen ontvingen, kregen een lager bedrag.

Betalingen in 1979 van het Canada Pension Plan

U moet premie betaald hebben en u moet 65 jaar zijn; het geeft niet of u nog werkt. Het bedrag van het pensioen is 25 procent van de huidige waarde van de maandelijkse zg. pensionable earnings. Het maximale bedrag is $218.06 per maand.

Vergoeding ten gevolge van arbeidsonbekwaamheid

U moet tijdens de afgelopen 10 jaar gedurende tenminste vijf jaar premie betaald hebben en voldoen aan de in het Canada Pension Plan omschreven bepalingen wat betreft uw arbeidsongeschiktheid. Het bedrag is $52.51 per maand plus 75 procent van het ouderdomspensioen dat geldt voor het jaar. In 1979 komt het zg. disability pension dus op $216.06 per maand. Voor kinderen wordt daarenboven $52.51 per kind betaalt.

Uitkering bij overlijden en aan overlevenden

De overledene moet minstens gedurende een-derde van de jaren sinds 1966 of sinds zijn of haar 18de verjaardag en dan minstens drie jaar premie betaald hebben. Het *Death Benefit* (uitkering bij overlijden) bedraagt zes keer het bedrag van het ouderdomspensioen, met een maximum van 10 procent van 't voor het jaar geldende maximum pensionable earnings. Voor 1979 is het maximum bedrag $1.170.00. Het *Spouses Pension* (Weduwe pensioen) wordt betaald aan de weduwe van de overledene. Het weduwen pensioen voor iemand beneden de leeftijd van 65 jaar bedraagt $52.21 plus 37½ procent van het maximum ouderdoms (retirement) pensioen — $134.28 per maand. Voor weduwen boven de 65 jaar bedraagt het 60 procent van het ouderdomspensioen of $130.84 per maand. Voor wezen is het bedrag gelijk aan dat van kinderen van arbeidsongeschikten.

1979 — *Maximum Pensionable Earnings* $11,700.00; *Basic Exemption* $1,100.00; *Maximum Premie* $190.80 voor werknemer, $190.80 voor werkgever; zelfstandigen: $381.60

Het is belangrijk te onthouden dat uitkeringen aangevraagd moeten worden. Als u er zich van wilt overtuigen dat de premies voor u betaald zijn, doe dit bij het dichtsbijzijnde kantoor van het Canada Pension Plan.

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door Gé Verhoog

Gemeente Velsen ©

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''U moet het onderwijzerschap vaarwel zeggen,'' vinden enkele IJmuidenaren die belangstellend de gang van zaken volgen, ''u bent een geboren spreker en zou officieel predikant kunnen worden op artikel acht.''

Artikel acht is een stoomcursus voor predikant, maar de meester wuift alles af: ''Laat mij maar een doodgewoon onderwijzertje zijn en op de Heide blijven.''

Tivoli is nog te groot, wat met opzet is gedaan en de naaste toekomst leert, dat al spoedig een gaanderij bijgebouwd moet worden, waar de Urker vissers graag een plaats hebben: dan genieten ze een vrij uitzicht. Ze houden van vrijheid en kunnen meteen de apen van jongens in de gaten houden. Die apen van jongens zijn er steeds op uit, hun karpoets weg te grissen en te verbergen en wat is de Urker zonder zijn muts? Is de kerk uit, dan moeten de Urker vissers een half uur zoeken met de koster en de kosteres naar de verdwenen karpoetsen.

Acht keer wordt er gecollecteerd in een dienst, zo is van tevoren berekend; er komen speciale collecten voor gordijnen en een brandkast, ook moet de oefenaar zijn traktement ontvangen: zevenhonderd gulden per jaar. De man heeft geen vrije woning, maar dit kan niet anders. De geldleningen hebben plaats gevonden, de Banken lenen graag geld maar eisen hoge rente daarom zijn de jas en de hoed van de voorganger en vele anderen oud en kaal, daarom preekt de meester zonder enige vergoeding, maar hoofdzaak is en blijft: de mensen de levenswaarde van de Bijbel te doen leren kennen. Meester Van Geelen, die het onderwijs gaat verlaten om gezondheidsredenen, bespeelt het orgel in de kerkdiensten; Frits heeft orgelles om later deze taak over te nemen.

De meningen over Tivoli zijn verschillend. ''Dat doet maar,'' zeggen enkelen, hun mond wordt gesnoerd door anderen: ''Wees blij dat er nu eens een kerk wordt gezet inplaats van een kroeg, die hebben we hier al veel te veel.''

Anderen vinden de gekozen plaats uitermate verstandig: op de grens van IJmuiden en de Heide: zo kan men van een gemeente spreken en moeten allen even ver lopen.

Het staat op de ''Hoge berg'', die er nog altijd is van de kanaalgraverij; de voorgevel is van hout en geel geschilderd; de oude bomen van de Breesaap staan nog op het erf en houden voorlopig de zon en hitte tegen. De avond van de ingebruik-neming is het overvol; men staat zelfs, maar dit is men gewend. De heer Nauta en zijn vrouw, twee maanden getrouwd, hebben ook hun verre wandeling ondernomen.

De juffrouw van de meester glimlacht, als ze Frits met de collectezak ziet zwaaien over de hoofden van de mensen: het is een kunst de zak, die aan het eind van een doorbuigende lange stok is bevestigd, alle kerkgangers een voor een voor te houden, dan aan het einde van de bank de stok over de hoofden heen te krijgen zonder diverse hoeden en kapothoedjes aan de stok te rijgen.

Martin neemt ook een collecte waar, maar hij heeft zijn gedachten niet zo bij deze levenspraktijk, maar zijn zus Gre is er om hem te helpen, alzo is het gehele meestersgezin in actie, als altijd.

Er wordt zwaar gezongen, het gezang overstemt het orgel, hoe hard de organist ook trapt en speelt, maar het is zang uit het diepst van mensenharten, al zwaaien de Urkerstemmen af en toe uit de rails, als ze van de ene regel in de andere overzwiepen als zijn ze op de haringvangst. ''U alleen, U loven wij -'' Een prachtige psalm met alle wonderschone Joodse woordkunst, de lofzang van tallozen in het land - hoe vaak reeds gezongen bij uitreddingen ...

Dan staat de heer Nauta op; hij is de voorlezer. Vanachter zijn lessenaar lijkt hij heel erg jong en zijn smal gezicht is niet indrukwekkend, maar als hij de geloofsartikelen voorleest met langzame, duidelijke stem is het, of hij groter wordt, en doet oprijzen tot een persoon, die waarheid en vrede uitstraalt.

''Ik geloof in God de Vader, De Almachtige, Schepper van hemel en aarde; Ik geloof in de heilige, algemene christelijke kerk ...''

Bij deze woorden valt alles weg wat klein menselijk is, wat ellende is, wat zorg is. Wat een basis voor het mensenleven!

De heer Brederveld beklimt de preekstoel, de eerste echte preekstoel. Het is niet meer dan een verhoogde lessenaar, maar men is er zo blij mee omdat het spreken en luisteren zoveel gemakkelijker ermee wordt. De heer Brederveld is ruim veertig jaar en heeft geen sterk gestel; hij verergert dit nog door een te grote aandacht voor die gezondheid, maar voorts is hij steeds actief. Hij loopt enigzins gebogen als draagt hij een last op de schouders; het kleine stalen brilletje moet hem helpen bij het zien. Hij is zwaar orthodox, de Urkers en Katwijkers vinden hem vaak beter aan te horen dan de meester; de laatste preekt wel eens te blijmoedig, vinden ze.

De meester zal deze avond ook spreken; zijn hart is vol dank als hij op de preekstoel klimt en even stil rondziet. Zijn wij zo rijk, klinkt het in hem, zijn wij zo rijk ...

De kerkgangers zien naar hem op: dit is hun meester, de kaarsrechte figuur is door geen levensstorm te knakken; het Zondagse witte strikje bij de zwart gekleurde jas met slippen, een korte puntbaard en een snor geven hem een zachtmoedig, levenswijs en voornaam aanzien; zijn haar is grijzend en de vele rimpels om zijn ogen verraden geleden zorg, moeiten, verdriet, teleurstelling en tegenslag. Zijn stem is krachtig als hij spreekt over het christendom.

''Wie het durft ontkennen: alleen de Bijbel brengt vrede onder ons; wie de Bijbel kent, wie Jezus kent weet hoe hij moet leven en dat leven is zo licht en beschermend, omdat we alle zorgen aan God kunnen opdragen. Dan helpt God, maar laat de zorg dan ook in Zijn handen. We moeten niet de zorg opdragen en weer terugnemen, nee, laat het in Gods hand. Dat is levend geloof. Ik waarschuw allen: ons dogma, onze leer heeft gevaren van het verstarren, dan doen we alleen maar wat we moeten doen en alles wordt een sleur; dan gaat het levend geloof dood omdat het niet meer put uit de altijd wellende, levende bron en zien we God niet meer. Iets ergers kan een mens niet overkomen. We hebben een vrije wil en zullen zelf veel moeten doen - we doen het en als we zien dat God ons helpt en sterkt en verheugt, dan kunnen we niet anders dan dankbaar en heel blij zijn.''

Ademloos luistert men, zijn wijze van spreken neemt de mensen in. Het is een avond, die men nooit zal vergeten.

Rechts de Pieter Vermeulen School die in 1903 in gebruik werd genomen na de houten school. De school was van steen gebouwd en is in de oorlog 1949-1945 geheel verwoest. *Gemeentearchief Velsen*

Rooie Nelis en Magere Da zitten gekneld tussen anderen; ze hebben het warm maar denken er niet aan.

Toon de Lijs wordt oud en bang; hij dacht vanavond: ''Kom, ik gaan es naar die nieuwe kerk van de meester, want magere hein grijpt af en toe naar me en dan het ik toch liever met Hein de kroegbaas van doen.''

Klaartje en IJda zitten met hun mannen bij elkaar; ze zijn grote vrienden en vriendinnen geworden van elkaar; hun wangen gloeien van blijdschap. De Groot en Hanna hebben een plaats gevonden op een der achterste banken wat hindert het? ''God ziet ons overal en is overal.'' Malle Eipie heeft zijn nog steeds Mooie Nel overgehaald ook aanwezig te zijn; Eipie trekt z'n verlopen gezicht in alle mogelijke zenuwtrekken en knipoogt links en rechts al kauwende op iets achter zijn kiezen, maar wie had nu toch kunnen denken dat hij pal voor de preekstoel een plaats zou krijgen? '' 't Lijkent warempel wel of dat de meester tege mijn staat te preke,'' zegt hij tegen zijn wettige puthaak-echtgenote; maar zij duwt ontevreden hem toe: ''Bek houwe, je bin in de kerk.''

Bij de jeugd is overigens veel aandacht; de schoolvriendinnen hebben elkaar hier weer gevonden; Marie de Koning denkt aan het werk dat zij mocht doen voor Tivoli; juffrouw Bregje ondernam ook de wandeling, juffrouw Hinlopen komt uit Velsen en dan is daar natuurlijk Mien met haar grote broer Jo.

Na afloop stroomt het gebouw leeg, men gaat alle richtingen uit. Het is wel een verspreide gemeente en het huisbezoek van de heer Brederveld en de meester vergt veel wandelingen: van Velsen tot Jan Gijzenvaart en Wijk aan Zee.

Jo en Mien lopen samen de IJmuiderstraatweg af tot ze plots een stem horen lallen: ''Hè - daar ben ik - hè - is dat -''

''O Jo!'' schrikt Mien, ''een dronken kerel!''

Jo heeft het al gezien. ''Kom maar mee, dronken kerels zijn niet gevaarlijk.''

De dronken man waggelt op hen toe, het is te duister om goed te kunnen zien, maar als hij pal voor hen staat herkennen ze in het maanlicht de Natte, goed dronken.

''Ga maar gauw naar huis,'' raadt Jo hem aan.

De Natte lacht zijn bulderende dronkemanslach. ''Naar huis?'' hikt hij, ''ik zal naar huis gaan! Ik wil naar die nieuwe - eh - die nieuwe kroeg - daar en nou ken ik die temee niet vinde - en - eh nou motte jullie, hoor je dat? Jullie motte mijn naar die nieuwe kroeg brenge en dan nemen we een borrel -'' Zijn tong slaat dubbel, hij prikt met zijn wijsvinger naar Jo.

''O,'' zegt Mien verschrikt, ''hij denkt dat de nieuwe kerk een kroeg is.''

''Kom mee,'' zegt Jo resoluut tegen de Natte, ''ik breng je even thuis. Mien let jij op de weg en pak hem bij z'n jas want hij heeft het zwaar te pakken, man, je kunt nauwelijks op je benen staan!''

De Natte vindt het de mop van de week, hij lacht aan een stuk door en wordt letterlijk naar zijn woning gesleept.

Beiden brengen hem thuis, het is wel een schrijnend slot van een mooie avond.

''Die kroegen,'' zegt Jo ontevreden, ''hij is natuurlijk in dat cafe bij het klaphek geweest.''

''Is dat wel een cafe?'' vraagt Mien twijfelend, ''het is toch een winkeltje?''

''Ja,'' geeft Jo toe, ''Jansen is daar met een winkeltje begonnen; hij ging jaren geleden met een juk op z'n schouders de Hei op om brood te verkopen maar het was hem te koud en daarom begon hij een winkeltje bij 't klaphek en daar ging hij brandstoffen bij verkopen en toen natuurlijk een cafe beginnen. Brengt geld in 't laatje - maar die ellende!''

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CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

DE VRIES: "Praise God from whom all blessings flow."
We would like to say a special thanks to our children and grandchildren, relatives and friends, who made our 40th Wedding Anniversary such a joyful day. Also thanks for the many cards.
Mr. and Mrs. J. de Vries, nee Rooda, 22 Bowstead Dr., St. Catharines, Ont., L2N 3T1

DUPON: We would like to express our sincere thanks to our children, relatives, and friends, who helped make the occasion of our 25th Wedding Anniversary an unforgetable day. Thank you for all the cards, flowers, and wonderful gifts. Above all, we thank our Lord for his care and blessings in the past, and pray for his continuing guidance in the future.
Mr. and Mrs. John Dupon, 18 Bishop's Rd., St. Catharines, Ont.

FIDOM: We would like to say a special thank you to our children and grandchildren, relatives and friends, for the cards, flowers, gifts, and best wishes on the occasion of our 50th Wedding Anniversary. We are thankful to God for his loving care and pray for his guidance in the coming year.
Hendrik and Maria Fidom, R.R. 1, Clinton, Ont. N0M 1L0.

GROOT: We like to thank our children, grandchildren, relatives, and friends for making our 50th Wedding Anniversary an unforgetable day. Above all, we thank our heavenly Father for giving us so many blessings and years together.
Psalm 121.
Norman and Nel Groot, 2426 Royal Windsor Dr., Clarkson, Ont.

HOGENDOORN: Langs deze weg willen wij ook nog onze hartelijke dank betuigen aan ieder die in deze voorbijgaande weken op verschillende wijze ons hun blijken van medeleven hebben betoond bij het overlijden van onze lieve vrouw, moeder en grootmoeder.
Pieter Hogendoorn and familie, Beamsville, Ont.

HOOGENDOORN: We wish to thank our children, grandchildren, relatives and friends, for making our 45th Wedding Anniversary a day we will always remember. Thanks for the many cards, flowers, gifts and good wishes. We thank our God above all for his blessings and care.
Dirk and Johanna Hoogendoorn, R.R. 2, Highway 26, Collingwood, Ont. L9Y 3Z1

HORLINGS: We thank our children and our grandchildren, relatives and friends for making our 40th Wedding Anniversary such an unforgettable day. Thanks for all the cards, flowers, and gifts, but above all, thanks to God for his protecting care over all those years. And we pray for guidance in the days to come.
Mr. and Mrs. Walter Horlings, R.R. 1 Churchill, Ont. L0L 1K0

Notes of Thanks

KLEIN: We wish to express our sincere thanks to our children, grandchildren, relatives, and friends, for making our 50th Wedding Anniversary a day we will always remember. Thanks for the many cards, gifts, flowers, and best wishes. Above all we thank God for all his blessings and pray for his guidance in the time to come.
Mr. and Mrs. R. Klein, 5009 Allard, Pierrefonds, Que. H8Z 2A9

SCHOLTEN: We wish to thank our children, grandchildren, relatives and friends for making our 45th Wedding Anniversary a day we will always remember. Also many thanks for the lovely cards and best wishes we received. But above all we thank God for his care and blessing in the years past and pray for his guidance in the time ahead.
Mr. and Mrs. J. Scholten, Box 286 Drayton, Ont.

WIEBENGA: We wish to express our sincere thanks to all who made our 45th Wedding Anniversary such an unforgettable and joyful day. We thank you all for the cards, flowers, and good wishes. Above all we thank our heavenly Father for his protecting care, and blessings in the past and pray for his guidance in the days to come.
Mr. and Mrs. Kees Wiebenga, 150 Mary Street, Apt 406, Chatham, Ont.

ZIETSMA: We would like to express our sincere thanks for all the expressions of loving concern and sympathy that were received during the illness and death of our wife and mother. Words cannot describe the feeling of the communion of the saints which we experienced, with our brothers and sisters in Christ, as prayers were offered from east to west. Thank you also to the Toronto area churches for the hospital visits and cards.
Fred Zietsma and family.

Births

HELMUS: With great joy we thank the Lord for the precious gift he has entrusted to us. Our first child, DIANA RENEE, was born on April 27, 1979. Seventh grandchild for Mr. and Mrs. W. J. Bakker from Strathroy, Ont. and first grandchild for Mr. and Mrs. H. J. Helmus from Haney, B.C.
Bill and Anne Helmus, 3731 Spruce Dr. S.W., Calgary, Alta. T3C 3A8

KOK: With gratefulness in our hearts to God for his blessing we, Albert and Ann Kok, are proud to announce the very safe arrival of our first child, DWAYNE ALBERT, born on May 21, 1979. He is the first grandchild for Mr. and Mrs. J. VanderKooi, Picture Butte, Alta. and the 20th grandchild for Mr. and Mrs. A. Kok, Jarvis, Ont.
Box No. 260, Vauxhall, Alberta, T0K 2K0

RHEBERGEN: With thanks to our Lord, Mr. and Mrs. Karl Kuyvenhoven of Huttonville, Ont. and Mr. and Mrs. Peter Rhebergen Calgary, are happy to announce the birth of their first grandchild, SARAH ANN, daughter of Margaret and Frank Rhebergen.
2204-32nd St. S.W., Calgary, Alta.

STEGENGA: John and Annette thank God for granting to us the precious gift of life and love, HEATHER ANNE, who was born May 30, 1979. A sister for Karen Lynne. Third grandchild for Mr. and Mrs. R. Stegenga and second grandchild for Mr. and Mrs. D. Stam.
R.R. 1 Jarvis, Ontario. N0A 1J0

Births

PRINZEN: We rejoice in the Lord for this gift of Life given to us on May 26, 1979, TERESA LYNN. A sister for Robert, Marie, Darlene and Monica.
Bill and Trudy Prinzen, 7296 Freeman St., Niagara Falls, Ontario L2E 5V7.

TIGCHELAAR: God is good. David and Jenny (Hummel) praise the Lord for blessing their family with healthy, beautiful twin boys, MICHAEL DAVID and TREVOR CURTIS on June 8, 1979. Weighing 6½ lbs. and 6 lbs. Joyfully welcomed by Kevin, Jana and Kim.
8 Audrey St., St.Catharines, Ont.

VROON: With thanks to our covenant God, we announce the birth of our fifth child, a daughter, whom we named, TRISHA MARGUERITE, born on May 10, 1979. A sister for David, Daniel, Everett and Justin. Her parents Evert and Linda Vroon, Box 106, Neerlandia, Alta. T0G 1R0

ZOMER: We, Henry and Grace, thank God for the precious gift of our first-born child, a daughter, AMANDA GRACE, born May 27, 1979. She is the first grandchild for both Mr. and Mrs. R. Wesselson of Embro, and Mr. and Mrs. H. Zomer of Tillsonburg.
Henry and Grace Zomer Jr., R.R. 7, Tillsonburg, Ont. N4G 4H1

Marriages

EVANS-SNATERSE: Mr. and Mrs. Gilbert Evans and Mr. and Mrs. Jack Snaterse are happy to announce the forthcoming marriage of their children, DEBBIE and JOHN. The wedding ceremony will take place, D.V., on Saturday, July 7, 1979, at 2:30 p.m. in the Maranatha Christian Reformed Church, 11905-47 St., Edmonton. Rev. H. Jonker officiating. Future Address: 12106-41 St., Edmonton, Alta.

HEYNS-VISSER: Mr. and Mrs. William Heyns of Owen Sound, Ont. and Mr. and Mrs. Cecil Visser of Woodstock, Ont. are pleased to announce the forthcoming marriage of their children SHIRLEY and PHILIP. The wedding ceremony will take place, the Lord willing, on Saturday, July 14, 1979, at 2:30 p.m. in the Chr. Ref. Church, Owen Sound. Rev. D. Gritter and Rev. J. Kerssies officiating.
Future address: 355 4th Ave. S.W., Apt. 1, Owen Sound, N4K 5Y1

KALVERDA-DENBOK: "Praise is due to Thee, O God in Zion; and to Thee shall vows be performed." Psalm 65:1. Believing that God has brought them together, Mr. Meindert Kalverda, New Liskeart, Ontario and Mr. and Mrs. William Denbok, London, Ontario, are happy to announce the forthcoming marriage of their children, MARLENE and CLARENCE. The wedding ceremony will take place, D.V., on Saturday, June 23, 1979 at 3 p.m. in the Mt. Brydges Christian Reformed Church. Pastor Bomhof officiating. Future address: 175 King St. E., Beamsville, Ontario.

LOS-GELEYNSE: With heartfelt pleasure and in gratitude to God who brought them together, Rev. and Mrs. Dick C. Los announce the wedding of their daughter, IRENE CHRISTINE to MR. ALBERT CAREL GELEYNSE, son of Rev. and Mrs. Martin D. Geleynse of Montreal, P.Q. The ceremony will take place on Friday, July 6, 1979 at 7 p.m. in the Maranatha Christian Reformed Church, Woodstock, Ont. Both fathers officiating. Future address: 477 Elizabeth Street, Apt. 402, Burlington, Ont.

Anniversaries

SOLLEREDER-LEENDERTSE: In the hope and strength of the Lord's spirit, JANE MARY-LEE SOLLEREDER and JOHN JERRY LEENDERTSE will be united in marriage on July 7, 1979. The ceremony will take place at St. John's Lutheran Church in Edmonton, Alberta. Their parents, who will share with them this happy occasion are Mr. and Mrs. Harry Sollereder of Edmonton, Alberta and Mr. and Mrs. Gerard Leendertse of Oakland, Ontario. We pray the Lord will bless them throughout their lives together.

VAN ALPHEN-SLOOT: Mr. and Mrs. John Van Alphen and Mr. and Mrs. Andrew Sloot of Guelph, announce with joy the marriage of their children RHEA and JOHN. The wedding will take place, the Lord willing, Saturday, June 30, 1979 at 4 p.m. in the First Chr. Ref. Church, Water St. in Guelph. Rev. J.D. Hellinga officiating.

VAN BEEK-EYZENGA: Mr. and Mrs. M. George van Beek, Delta, B.C., are happy to announce the forthcoming marriage of their daughter NANCY ANN to PETER WILLIAM, son of Mr. and Mrs. Chris Eyzenga, Burnaby, B.C. The wedding ceremony will take place, D.V., on July 14, 1979, at 5:00 p.m. in the First Chr. Ref. Church of New Westminster, B.C.
Future address: 12853 - 107A Avenue, Surrey B.C.

VRIESINGA-BAKKER: Mr. and Mrs. B. Vriesinga of Clinton, Ont. are happy to announce the forthcoming marriage of their daughter JANICE CATHERINE to DANIEL JOHN, son of Mr. and Mrs. A. Bakker of Seaforth, Ont. The wedding ceremony will take place, D.V., on June 15, 1979 at 7 p.m. in the Chr. Ref. Church of Clinton. Rev. A. Vandenberg officiating.

Anniversaries

1929 1979
With joy and thanksgiving to our Lord, we celebrated with our parents, grandparents, and great-grandparents,

JACOB HUTT
and
TERESA HUTT
(nee Sikkema)

their 50th Wedding Anniversary on June 14, 1979.
Wedding Text: Gen. 2:24.
We thank our God for the wonderful care received from him through our parents. That he may give them many years together, and keep them in his care, is our prayer.
Bob & Janet Laroe — Poughkeepsie, N.Y.
Walter & Marlene VanderBeek — Palymyra, N.Y.
Ralph & Grace Hutt — Marion, N.Y.
Sidney & Kathy Hutt — Rochester, N.Y.
Mike & Terrie Borduin — Ludington, Mich.
Gary & Bert Hutt — Burbank, Ill.
Ed & Sadie O'Brien, — Newark, N.Y.
Pete & Esther Hutt — Marion, N.Y.
William & Marlene Hutt — Weaverville, N.C.
Alice Hutt — Grand Rapids, Mich.
Roger & Grace Feenstra — Houston, Tex.
John & Elaine Hutt — Alberdi, Argentina
Jim & Rosie Hutt — Grand Rapids, Mich.
Neil & Joyce Hutt — Marion, N.Y.
42 grandchildren and one great-grandchild
Open House, Saturday, June 30 at the home address of J. Hutt,
R.D. 1, East Palmyra-Portgibson Road, Palmyra, N.Y., U.S.A. 14522

Anniversaries

1934 June 19 1979
The Netherlands Canada
With joy and thanksgiving, the Lord willing, we plan to celebrate the blessed occasion of 45 years of marriage of our parents, grandparents, and greatgrandparents,

BROER GERRIT ADEMA
and
GRIETJE ADEMA
(nee Byzitter)

May the Lord continue to guide and sustain them in the future as he has in the past. Their thankful children are:
Jack & Henny Koekoek; Doug & Anna Marsman & son Scott Douglas, Margaret — Grand Rapids, Mich.
Fred & Pat Straatsma; Andy & Heather Straatsma & daughter Leah Michelle, Grace, Sharon, Helen — Brampton, Ont.
Allan & Leida Adema; Bruce Debbie — Brampton, Ont.
Martin & Trudy Adema; Bruce, Dean, Leanne — Guelph, Ont.
Andy & Diana Adema; Jerry, Brenda, Lori Ann — Cornwall, Ont.
Dan & Jenny Hurst; Danny, Sam, Michael, Heather — Erin Twp., Ont.
Henry & Jane Adema — Calgary, Alta.
Gary & Ria Roosien; Elizabetn, Mark — Caledonia, Mich.
Open house will be held on Sat. June 23, at the Immanuel Chr. Ref. Church. Church St., Brampton, from 2 to 4 p.m.
Home address: 53 church St. E. Apt. 608, Brampton, Ont. L6V 1G2

Cochrane Fruitland
1954 1979
On June 18, the Lord Willing, we will thankfully remember the 25 years God has given to our parents,

GEORGE and ANN
EYGENRAAM
(nee Hamstra)

and blessed them in their marriage.
With love from their children:
Rob & Julie
Judy
David
Irene
Michael
Ian
Home address: 223 Jones Road, Fruitland, Ont.

Dokkum Scarborough
1954 June 24 1979
With joy and thanksgiving, we hope to celebrate with our parents their 25th Wedding Anniversary.

YKE REITSMA
and
JANTJE WINDELINA REITSMA
(nee Dykstra)

With love;
Martha, Jan & Christopher
Hanneke & Aant
Charlie & Connie
Marianne
Open House will be held in the afternoon of Saturday, June 23, 1979 at their home.
Home address: 21 Arnprior Rd., Scarborough, Ont. M1K 5A5

Velp Brentwood Bay
1939 June 21 1979
With thanksgiving to the Lord, we hope to celebrate the 40th Wedding Anniversary of our parents,

WERNART and JOHANNA
VAN DEVENTER
(nee Snellink)

We pray that the Lord will continue to bless them in the years to come.
Happy Anniversary from their children:
Wernart & Gerda VanDeventer — Duncan, B.C.
Ria & Hans Beck — Victoria, B.C.
Wilma & Jim Boer — Prince George, B.C.
Joanne & Steve Halls — Salmon Arm , B.C.
and their 11 grandchildren.
Home address: 1136 Holly Park Rd., Brentwood Bay, B.C. V0S 1A0

Classified Advertising

Anniversaries

1934 1979
Zwolle, Neth. Woodbridge, Ont.
"There be many that say, Who will shew us any good? Lord, lift Thou up the light of Thy countenance upon us. Ps.4:6
We thank our God for His grace in allowing us to celebrate with our parents,

STEVE and CORRIE DIKSCHEI
(nee Boelhouwer)

their 45th Wedding Anniversary on June 26, 1979. May God bless them for each other and for us for many years to come.
Hans & Bertha Dikschei; Adrienne — Woodbridge, Ont.
Wim & Tinie Dikschei; Sharon — Woodbridge, Ont.
Clifford & Henriette Van Dyken; Jonathon, Laurie & Curt — St. Thomas, Ont.
Open House will be held at Maranatha Chr. Ref. Church, Woodbridge on Friday, June 29 at 7:30 p.m.

Tzummarum Hagersville
1924 1979
With joy and thanksgiving, on June 26th, the Lord willing, we hope to celebrate the blessed occasion of 55 years of marriage of our parents, grandparents, and great-grandparents,

ARJEN DYKSTRA
and
KLAASKE DYKSTRA
(nee Boomsma)

We thank God for his many blessings, and pray that he will be with them for years to come.
Their grateful children:
John & Sylvia Dykstra — Cayuga, Ont.
Martin & Beulah Dykstra — Wainfleet, Ont.
Tina & Linze Bergsma — Hagersville
Art & Jessie Dykstra — St. Catharines, Ont.
Joanne & John Boverhof — Welandport, Ont.
Gary & Susan Dykstra — Welland, Ont.
36 grandchildren, 6 great-grandchildren.
Open House on June 26, from 2 — 5 p.m. at the Fellowship Hall Chr. Ref. Church, Jarvis.
R.R. 5,Hagersville, Ont. N0A 1H0

1939 June 8th 1979
"Not to us O Lord, not to us, But to thy name give glory for the sake of thy steadfast love and thy faithfulness." Psalm 115:1
We are thankful to our Lord with our parents,

SYBRAND and
WILLEMPJE KOOLE
(nee Vander Ham)

for the 40 years given them together. Our prayer is that he will continue to bless them and grant them his peace.
Their thankful children and grandchildren:
Joe & Joan Koole; Janice, James, Julie
Jani & Andy te Nyenhuis; Eddy, Jackie, Evelyn
John & Juanita Koole; Tammy, Jennifer, Randy
Cor & Dianne Koole; Kevin, Darren
Dora & Nick Clemens; Steven
Margaret Koole
Home address: R.R. 1, Shanty Bay, Ont.

1929 1979
O, give thanks to the Lord for he is good; for his mercy endureth forever. Psalm 107:1
With joy and thankfulness to the Lord, we hope to celebrate with our parents, grandparents, and great-grandparents,

MR. and MRS. HENDRIK SMINK
(nee Rothman)

their 50th Wedding Anniversary. The Lord willing, on June 21, 1979.
Annie & Adriaan Vaane
Aly & Henk Bruinink
Jo & Gerrit Goris
Arend & Minnie Smink
Wim & Cretia Smink
23 grandchildren & 4 great-grandchildren.
Home address: 347 Adelaide Street North, Mr. Brydges Ont.
Reception at 7:00 o'clock in the Town Hall, Mt. Brydges, Ont.

Anniversaries

1929 1979
Groningen Chatham
Rejoice with those who rejoice.
Romans 12:15a
With joy and thankfulness to God our father, we hope to celebrate our dear parents', grandparents', and great-grandparents' 50th Wedding Anniversary with them June 17th.

ED and ALICE
HOLTHOF
(nee De Vries)

George & Effie Holthof — Chatham
Effie & Dan Faubert; Renee, Carla, Sara — Thamesville
George & Tena Holthof — Chatham
Dianne & Tom Toma — Chatham
Pamela — Chatham
Edward — Chatham
Aly & Peter Broersma; Brian, Sharon, Steven, Monique — Chatham
Renst & Sandy Holthof; Celeste, Aaron, Richard — Windsor
Theresa & Bill Dunkley; Lisa, Robyn, Hollie — Waterford.
God has richly blessed us with these loving parents and grandparents. We pray that our father will keep them in his love and peace in the sunset years of their earthly life.
Home address: 177 Park Ave. W., Chatham, Ont., N7M 1V8
Open House: Fellowship Hall — First Chr. Ref. Church, Chatham, Ont. 2:30 to 4:30 p.m. Saturday, June 16, 1979.

We give praise and thanks to God in the hope of celebrating with our parents,

GERARD and GERTRUDE
LEENDERTSE (nee DeGraaf)

their 30th Wedding Anniversary, July 13, 1979. This joy we share with their parents:
John & Ann DeGraaf — Burtch
Also their children:
John & Jana Leendertse — Edmonton
John & Margaret-Ann Solvsten; Shawn, Lorie — Hamilton
Robert & Minke Leendertse — Paris
Kenneth — at home
May the Lord continue to bless them in the coming years.

With joy and thankfulness to the Lord, we plan to celebrate our parents',

PIETER and INEKE
PLAISIER
(nee Tulp)

25th Wedding Anniversary on June 23, 1979, in Montreal.
Peggy & Marv — Bangladesh
Marijke & Elzo — Guelph
Mike — Oakville
Hetty — Montreal
Vonny — Montreal
Parents' address: Jeddah Oil Refinery, P.O. Box 1604, Jeddah, Saudi Arabia.

1954 1979
Owen Sound Woodstock
It is joy in our hearts and thanksgiving to our heavenly Father that we hope to celebrate, D.V., on June 23rd the 25th Wedding Anniversary of our parents and grandparents,

RAY and HELEN
VANDER PLOEG
(nee Muller)

We pray God's continued blessing for them in the years to come.
Joyce & Ivan Cunningham; Kathleen, Elizabeth — Woodstock
Stewart — at home
Anita & John Hart (engaged) — at home
Jeffrey — at home
Jane — at home
Colin — at home
Gary — at home
Open house will be held Saturday, June 23rd from 7 - 10 p.m. in the Maranatha Chr. Ref. Church of Woodstock.
Home address: 1045 Parkinson Road, Woodstock, Ont. N4S 7W3

Anniversaries

1954 1979
With much joy and thankfulness to the Lord, we are glad to announce the 25th Wedding Anniversary of our Mom & Dad

JOHN and GERRY
VELDHUIS
(nee Hoekjen)

We are grateful that God has been with them these years and may we share many more happy years together.
Lots of love from:
Davis & Trudy Miedema; Ryan, Joel — Waterford, Ont.
Harry — at home
Brian — at home
Charles — at home
Ron — at home
Paul — at home
Ann — at home
Rita — at home
Open house: June 23rd, from 8 - 10 p.m. at Fellowship Hall, Jarvis Chr. Ref. Church.
Best wishes only please.

1954 July 1 1979
If thy presence will not go with me, do not carry us up from here. Exodus 33:15
With joy and thankfulness to our faithful heavenly Father, we hope to celebrate on July 1st, the 25th Wedding Anniversary of our parents,

ROLPH and FREDA
WESSELSON
(nee Hofstra)

May the Lord bless and keep them for many more years.
Congratulations and love from their children:
Henry & Grace Zomer; Amy — Tillsonburg, Ont.
Anita — at home
Paul — at home
Lloyd — at home
John — at home
Open house will be held July 1st, from 2 - 5 p.m. at their home.
Home address: R.R. 2, Embro, Ont. N0J 1J0

1939 1979
Drachten Brockville
With deep praise and thankfulness to God for his mercy and steadfast love in granting our parents and grandparents,

HENRY and WENDY
WIERSMA
(nee Zwerver)

40 years of marriage on June 9th. It is our humble prayer that God will continue to keep them in his care, to guide and bless them in future years.
Their thankful children and grandchildren are:
Dick & Henny Kranendonk; Henry, Robert, Reny — St. Catharines, Ont.
Sikko & Diane Wiersma — Toronto, Ont.
Reny & Brian Vander Vaart; Wendy, Stuart — Oromocto, New Brunswick
Anne & Dick Eerdmans; Helena, Derek, Paula — Montreal, Quebec
Jack & Kako; Rachel — Takasaki-Shi, Gunma-Ken, Japan
A family celebration will be held at Ivy Lea on July 27, 1979.
Home address: 779 Tupper St., Brockville, Ont. K6A 6A1

Obituaries

On June 4, 1979, God took home our dear father, grandfather and great-grandfather,

SIMON KOK

He was going to be 78 years old on October 30th.
Bill (Wiepke) Kok & Alice (Alida) Kok-Wynia — Kitchener, Ont, 122 Breckenridge Dr.
Otto (Oeds) Kok & Catharina Kok-de Vries — Breslau, Ont., 38 Joseph St.
Greta (Grytsje) Plantinga-Kok & John Plantinga — Hamilton, Ont., 57 Billington Crescent
12 grandchildren
1 great-grandchild

Anniversaries

1934 June 21 1979
Friesland Canada
We wish to congratulate our parents and grandparents,

PIETER WYBENGA
and
PIETJE WYBENGA
(nee Struiksma)

on the occasion of their 45th Wedding Anniversary on June 21, 1979. We thank God for keeping them in his care all these years. And we pray for his continued care in the years to come.
With love from their children and grandchildren:
John & Bertha Wybenga — R.R. 1, Jarvis, Ont.
Fed & Sally Hellinga — R.R. 1, Londesboro, Ont.
George & Betty Wybenga — Hagersville, Ont.
Henry & Susan Wybenga — Jarvis, Ont.
Ed & Ettie Wybenga — Hagersville Ont.
12 grandchildren and 3 great-grandchildren.

Obituaries

On Saturday, June 2nd, the Lord took unto himself our dear husband and father

HENRY G. GUTHER

at the age of 51 years.
beloved husband of
Theresa Guther - (nee Heerema)
dear father of:
Jeanette
Raymond
Bonita
77 Brock Rd., Greensville, Ont.
taken from Rev. 15:
"Great and wonderful are thy deeds, O Lord God Almighty. Just and true are thy ways, O King of the ages. Who shall not fear and glorify thy name O Lord? For thou alone art holy."
Funeral services took place June 4th, at 2 p.m. at Bethel C.R.C. in Waterdown. Pastor John Groen officiating.

Deuteronomy 29:29
On June 2, 1979 our Lord took his child and our dear cousin,

HENK GUTHER

to be with him in his eternal home.
Beloved husband of Theresa and father of Janet, Raymond and Bonnie.
May our God through his Word and Spirit give her and the children continually the strength and peace which is beyond human understanding for now and the future.
Oom Jan & Tante Nel Guetter — Clinton
Chris & Mary Guetter — Clinton
Pete & Joanne Guetter — Fenwick
Peter & Rita Lazet — Clinton
John & Jean De Jong — Clinton
Harry & Joan Guetter — Flagstaff, U.S.A.
Fred & Teresa Bakker — Sarnia

The Lord in his infinite wisdom took unto himself our beloved brother-in-law,

HENK GUTHER

Husband of Theresa Guther (nee Heerema) of Greensville, Ont.
"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isaiah 40:31
Henry & Nellie Heerema Thunder Bay
Fred & Jane Heerema — Thunder Bay
Ellie Heerema — Thunder Bay
Arie & Barbara Heerema — Florida
Heero & Klaziena Huitsing — Thunder Bay
Herman & Alice Prenger — Thunder Bay
Harry Heerema — Thunder Bay
Carol Heerema — Thunder Bay
Dick & Nettie Kok — Thunder Bay
Jack & Irene Heerema — Thunder Bay
Ed & Willie Grootenboer — Chatham.
and their children and grandchildren.

Obituaries

Want wij weten, dat, indien de aardse tent, waarin wij wonen, wordt afgebroken, wij een gebouw van God hebben, in de hemelen, niet met handen gemaakt, een eeuwig huis. 2 Corinthiers 5:1
Op zaterday 26 mei 1979, heeft God heel plotseling tot zich genomen zijn kind

JACK DE JONG

We hopen en bidden dat de Here zijn vrouw Betty en hun kinderen Ralph, Theresa en Jim troosten en nabij wil zijn nu en in de toekomst.
Met innige deelneming:
Mr. & Mrs. H. Boers
Mr. & Mrs. J. Bremer
Mr. & Mrs. P. Groot
Mr. & Mrs. B. Koerssen
Mr. & Mrs. C. Minnema
Mr. & Mrs. H. Sietsma
Mr. & Mrs. P. Speelman
Mr. & Mrs. A. Van Vliet
Mr. & Mrs. J. Van Vuuren

Romans 14:8 — "If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord."
Suddenly on May 26, 1979, the Lord took unto himself, our dear son, brother-in-law, and uncle, at the age of 52

JACK DE JONG

Beloved husband of Betty De Jong -Huizinga. Dear father of Ralph, Teresa and Jim. May the Lord in his great mercy, comfort and strengthen his wife and children.
Mrs. Roel De Jong — Wyoming
Gerdie & John Sipkens — Wyoming
Frances & Bart Huizinga — Sarnia
Evert & Flora De Jong — Petrolia
Klaas & Vivian De Jong — Wyoming
Jim & Cisca De Jong — Sarnia
Nieces and nephews.
10 Pipestone Place — Rexdale, Ont.

"If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's." Romans 14:8.
On Saturday, May 26, 1979 our dearly beloved husband and caring father was taken suddenly from us to his eternal home. We have great comfort to know that he is with his Father in heaven, for he walked with God continuously.
His loving wife: Betty Dejong
Children:
Ralph
Teresa
Jim
10 Pipestone Place, Rexdale, Ont., M9W 3V4

On May 31, 1979, the Lord took home unto himself, after a lengthy illness, our beloved wife, mother, grandmother and great-grandmother,

GRACE VAN DYKE
(nee Miedema)

in her 76th year.
That she is now forever with her Lord and Saviour, whom she loved and served, is our strength and comfort.
John Van Dyke
Bob & Barbara Van Dyke — Grand Rapids, Mich.
Sid & Hedy Van Dyke — Bradford, Ont.
Andrew & Corrie Van Dyke — R.R. 1, Maple, Ont.
11 grandchildren and three great-grandchildren.
The funeral service was held at the Holland Marsh Chr. Ref. Church on Saturday, June 2 at 2 p.m.
Internment in Mount Pleasant Cemetery, Bradford.
R.R. 2, Newmarket, Ont. L3Y 4V9

After a lengthy illness the Lord has taken home one of our faithful members for many years,

MRS. GRACE VAN DYKE

Our heartfelt sympathy goes to Mr. John Van Dyke and family.
The Dutch ladies aid "Ruth", Holland Marsh, Ont.

Classified Advertising

Obituaries

Onze hemelse Vader heeft thuis gehaald, na een langdurig lijden, van 1 1/2 jaar onze geliefd vriendin

GRACE VAN DYKE
(nee Miedema)

Geliefde vrouw van John Van Dyke.
God heeft ons geen kalme reis beloofd, maar wel een behouden aankomst. Zij is verlost, God heeft haar welgedaan.
Hun vrienden:
G. en W. Brouwer
Andy en Jane Brouwer
Albert en Cobie Brouwer
Louis en Effie Bierling
Andy en Martha de Jong
John en Anita Brouwer
R.R. 2, Holland Marsh, Ont.
31 mei, 1979

Op zondag morgen 20 mei nam de Here tot zich onze geliefde man, vader en grootvader

HENDRIK VANDER VINNE

in de gezegende ouderdom van 75 jaar in blijmoedig geloofs vertrouwen.
Rom. 6:8 "Indien wij dan met Christus gestorven zijn geloven wij dat wij ook met hem zullen leven."
G. VanderVinne-DeJonge
Jan & Alie
Liny & Joop
Jan-Henrik & Gretchen
Ake & Marie
En kleinkinderen
Jitse Vander Vinne, Beilen, Holland
Wem Vander Vinne, Nw Schoonebeek — Holland
Adres: 12 Lund Ave., Rexdale Ont. M9V 1G1

Accommodation

Two girls attending George Brown College seek apartment in Toronto for school term. Preferably near transit. Please call Velma VanderHorst 1-705-726-1259. 40 Anne St. N., Barrie, Ont. L4N 2B6

Christian young man needs a place to board during school year, starting in September. Would like to be near Georgian College (in Barrie) with a Chr. Ref. family. If interested, please reply to box 4413, Calvinist Contact, 99 Niagara St., St. Catharines.

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Len & Rita Bette

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Don and Irene Crann
[new owners]

Employ. Needed

1st year Accounting student at Mohawk College is seeking summer employment. Don't mind hard work. 19 years old. Contact Annette Eyk, 168 William St., Beamsville, L0R 1B0 or phone 563-7047.

Experienced Dutch girl wishes to seek employment in a Christian home as a live-in babysitter with light housework, for summer months or all year round, commencing July 1, 1979. Call 1-613-722-6848 or write: Gertie Schuurmans, 1204 Emperor Ave., Ottawa, Ontario K1Z 8C2.

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Personal

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Een man van 76 jaar zoekt een huishoudster van omstreeks 70 jaar. Veel afwisseling door T.V. en muziek. Ik ben genegen om het zware werk te doen. Ik geniet nog van een goede gezondheid. Brieven aan no. 4414 van Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Want results?
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Pulpit Supply

Brighton: Chr. Ref. Church of Brighton requests ministers vacationing in the area to lead them in worship while they are without a pastor. If interested, contact Mr. H. Huizinga, R.R. 3, Colborne, Ont. K0K 1S0 (416-355-3124).

Wanted to Rent

A Christian school teacher and family arriving on August 1st wishes to rent a 2 or 3 bedroom apartment or house in St. Catharines. Please contact Mr. A. Bouma, 905 9th St., Rock Valley, Iowa 51247 or call 934-8270.

Real Estate

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Price Reduced. Recreational business opportunity. Motel, dance and banquet facilities on 2 acre property. Main highway frontage. Also available, 22 acres adjacent with 8 acres of mixed bush. River runs through.

91 acre highway farm. Full 2 storey, 4 bedroom brick house. Steel bank barn with milkhouse. Gutter cleaner & silo. Priced right at $89,500.00. M.L.S.

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JARVIS: 100 acre dairy farm with 586 lbs. of Group #1 quota and 572,775 lbs. of MSQ. Bunk feeding system. 60 milk cows and young cattle. New drive shed 40 X 80. Full line of equipment. Buildings are exceptionally good and painted. Additional 140 acres is rented at $10.00 per acre. The 4 bedroom Victorian style is just simply beautiful. This is a show place.

For more details call:
Andy Eigersma
Representative of
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Classified Advertising

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Effective August 1, 1979, the First Christian Reformed Church, London, will be in need of a part-time **Custodian**. For this position we prefer a semi-retired couple who may also be capable of doing some light maintenance or repair work. House available near the church. For information call Gerry Buruma, res. 455-0909 or Rev. D.J. Hart, church office, 432-7997 or write First Christian Reformed Church, London, 513 Talbot St., London, Ont. N6A 2S5.

Married man for modern dairy farm starting Sept. 1st. Experience with cows and machinery preferred. Home supplied. For further information phone: 832-6815 or write to Wabybrook Farms, R.R.#1, Deep Creek Rd., Enderby, B.C. V0E 1V0.

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Floral route salesperson needed. Experience not essential. Must have good driving record. 5-day week. Please submit resume to Box 4407, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

We have a full-time opening for a grade 12 or 13 graduate, at the Family Christian Bookstore, 750 Guelph Line, Burlington, Ont. L7R 3N5, phone (416) 637-9151

Teachers Needed

Brantford Christian School

invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested contact:

Wm. Slofstra, principal
Tel: 1-519-753-0433
Home: 1-519-753-9557

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requires an

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Must be able to teach graphic arts and drafting. History, English or Phys. Ed. as a minor area.
Write to:

Education Committee
Cambridge Christian High School
R.R. 1 Breslau, Ont. N0B 1M0
School telephone: 519-745-0171

Teachers Needed

Victoria: Pacific Secondary School, 1530 Lionel St., Victoria, B.C. V8R 2X8 requires a qualified teacher (grades 8-11) for September, 1979. Applicants should have qualifications in one or more of the following areas: Math, Science. Contact the principal immediately. Write or call collect (604) 592-4112 (school) or (604) 479-1303 (home).

TRENTON: Trenton Christian School will need a teacher for a half-time position in grade 8 for the 1979-80 school year. Please address your applications or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. (613) 392-3600.

TIMOTHY CHRISTIAN SCHOOL
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Full-time teacher
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Events

ANDIJKER PICNIC

will be held on Monday, July 2, 1979, at Waterwork Park, St. Thomas, Ont., at 10 a.m.

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Palos Heights, Illinois

seeks nominations and applications for the position of

PRESIDENT

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- Knowledgeable and understanding of the constituency which supports the College;
- Desirous of developing an institution which reflects the goals and priorities of the Board of Trustees;
- Capable of exercising leadership within the College and its constituency.

Trinity Christian College is a unique four-year Christian college whose educational plan is built upon Biblical principles to effect a union of liberal arts education and career preparation. Located in a southwest suburb of Chicago, it is committed to using the rich resources of the metropolitan area and to having a redemptive influence upon society at large. The College serves about 375 students and is accredited by the North Cental Association.

Candidates will be reviewed by a search committee composed of all segments of the College community.
Date duties are to begin: August 15, 1979, or negotiable with the person selected.
Closing date for nominations and applications: July 20, 1979.
Nominations and applications should be accompanied by a resume, references and other pertinent information.

Presidential Search Committee
Trinity Christian College
6601 West College Drive
Palos Heights, IL 60463

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Ontario premier determined to preserve heritage

by Keith Knight

Ontario Premier William Davis recently told the members of the province's Ethnic Press Association that the government will continue to subsidize the community Heritage Language Program.

Premier Davis and members of his Cabinet were among 200 persons to attend the annual Meet-The-Premier banquet put on by the Ethnic Press Association of Ontario.

Among those rubbing shoulders with the province's multicultural media were Rene Brunelle, Leo Bernier, Lorne Maeck, Robert Welch, Margaret Birch, James Snow, Tom Wells, Dennis Timbrell, Claude Bennett, Roy McMurtry, Bette Stephenson and Keith Norton.

Minister of Culture and Recreation, Reuben Baetz, was presented a diploma of honorary membership in the Ethnic Press Association.

During his address, Premier Davis stressed the importance of the Heritage Language Program, a program which was introduced two years ago to fund the cost of teaching various ethnic languages during evening courses in communities across Canada.

As a result of the program, thousands of Canadians are able to learn or re-learn Dutch, German, Italian, Ukrainian, Hungarian and other languages. "We recognize," Mr. Davis said, "as we did when the program was first brought in two years ago, that our diversity is what enriches us and to recognize that diversity is to recognize the very fabric of what being a Canadian is all about..."

The Premier then went on to mention the benefits of being Canadian. "Being a Canadian means having more opportunity, more freedom, more access to self-fulfillment and happiness than is possessed by any other people in this world. And I happen to believe that living in this particular part of Canada enhances many of those opportunities to a significant extent."

The Premier did not mention what we should do with all of this opportunity, freedom and happiness.

He captured the attention of the Ukrainian community by mentioning the USSRs new citizenship law which could have a traumatic effect on the Ukrainian population around the world.

"As you are aware, the USSR is proceeding with a new citizenship law. This law will designate as Soviet citizens those who were born in countries which now form the USSR and their children, regardless of where they now live. While the full intent and application of this move by the Soviets is still not known, I believe it is important that we address it as soon as possible.

"The extent of this law may well have implications for hundreds of thousands of Canadians," Premier Davis said. "The children of men and women who, often at great risk and personal danger, fled from behind the Iron Curtain, would be affected by this unsolicited conferring of citizenship by the Soviet government.

"I know there are many Canadians from Eastern Europe and the Ukraine who have serious concerns about this action. Many of them know all too well the heavy-handed abuses of human rights still being practised by the Soviets. We all know the restrictions on travel and emigration faced by the millions of Soviet citizens who now reside within the USSR boundaries. The question now being legitimately asked by our own citizens is: 'What good could possibly come from being designated as citizens of a country where so many of the freedoms we take for granted are but a dream?' There is legitimate concern at the possible infringement on their own rights as Canadian citizens."

The Premier concluded by encouraging the federal government to take a stand "making it abundantly clear that Canada will not recognize the conferring of unsolicited Soviet citizenship on our citizens."

Earlier in the evening, Ethnic Press Association president Vladimir Mauko presented the welcoming address to the gathering at the Ukrainian Cultural Centre in Toronto.

The evening concluded with a presentation by an ethnocultural group.

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Let's Play Chess

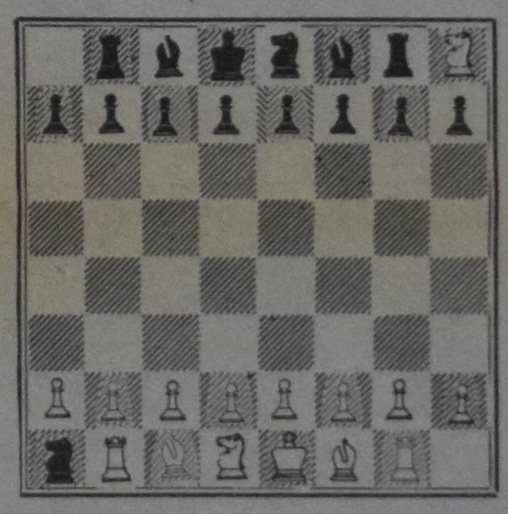
editor: Pete Layer

Correspondence Chess Results

Group C
K. Amsinga 0 (0) W.L. Boer 1 (1)

Retrograde Analysis

Dr. K. Fabel
Germany, 1947



Mate in One

In this strange looking position, both White and Black can play NxP, mate. One can find out whose turn it is by figuring out what has gone on before. This is called retrograde analysis. In this case one has to re-construct the game from the beginning. The White Knights made at least 10 moves; the White Rooks, two for a total of twelve. The Black Knights made 12 moves; the Black Rooks, two and the Black King, 1, for a total of fifteen. Since the position shown above has to remain the same, White must have made four extra moves for a total of sixteen. It is therefore, Black's move. Solution 1 ..., NxP mate. If this type of reasoning fascinates you, you should have even more enjoyment from the problems published twice a month. (Usually no retrograde analysis needed). New solvers can earn an initial 10 points on the ladder by sending in a possible game, ending as in the diagram.

Calendar of events

June 16	Groniger picnic, at the Grand River Conservation Park, Rockwood, Ont.
June 27	Hollandse dag — in the Durham Chr. Highschool, Bowmanville, at 10 a.m.
July 2	Fryske Dei — in the Pinehurst Conservation Park, Highway 24A, Paris, Ont. t 11 a.m.
Aug. 3-6	The 1979 AACS Niagara Conference will be held at Niagara Christian College, Fort Erie, focussing on the theme "Groaning of Creation for Restoration". Lectures, workshops, worship, and fellowship with hundreds of other Christian families. Registration forms available from AACS, 229 College St., Toronto, M5T 1R4 or phone (416) 979-2331.
Sept. 8	Youth Evangelism Services (YES) conference, 9 a.m. to 6 p.m., in the Chr. Ref. Church, 2630 Inlake Court, Mississauga, Ont. Registration forms available from YES, 1008 Bathurst, St., Toronto, Ont. M5R 3G7

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
June 22	June 20	June 18 (noon)	June 15 (noon)
June 29	June 27	June 25 (n00n)	June 22 (noon)
July 6	July 4	July 3 (9 a.m.)	June 29 (noon)

Books

History

Trials and hardships of earlier immigrants

Land of Pain Land of Promise: Stories of Ukrainian Settlers 1891 - 1914; Researched and translation by Harry Piniuta; published by Western Producer Prairie Books, Saskatoon, Sask. Reviewed by Klaas Terpstra, Hamilton, Ontario.

Thirteen Ukrainian pioneers tell us in their own words the story of immigration to the Land of Pain - Land of Promise, called Canada. To those who have read about the immigration of the Dutch to Michigan and Iowa, U.S.A. or the experiences of newcomers to Canada, there is nothing new under the sun. Ukrainians experienced the same hardships, sufferings and lonelines as all the others.

Again we come to the conclusion that immigration in the fifties was a picnic in comparison with the experiences of people who arrived here half a century ago. It is interesting to read about the life back home in Ukraine. Already in 1386 Ukrainians gave up hope ever to recover their independence when Poland took control. In 1795 the Russians took over, and Austria - Hungary also annexed a few provinces.

Throughout their history the Ukrainians regarded their religion as closely related to their nationality. Oppression of the one usually implied oppression of the other. The condition of the peasant serf was pitiable and degrading, and there were thousands of them. His lord could have him beaten, refuse to let him marry the girl he loved, withhold permission to send his children to school, impose burdensome taxes etc. The serf and his family were slaves.

No wonder that close to 200,000 Ukrainians left for Canada before the First World War. Fifty percent was illiterate; they had no spiritual leaders and the stories in this book make it quite clear that living conditions were rough and tough. We read about life on the homesteads, about work in the mines, on railroad construction projects, and about the incredible harsh working conditions. With most of them settling in the Western provinces they all tell about the terrible blizzards and of getting lost between the house and barn. During the summer months millions of mosquitos made it a point to eat these strugglers alive. Unemployment made life even worse, with no money and therefore no food. It often was a matter of life and death, do or die.

During the paranoic atmosphere of wartime many Ukrainians told the recruiting officers that they were born and raised as Poles or Russians and more than 10,000 joined the armed forces. However, those who used to live in the so called Austro - Hungarian territory were sent to concentration camps in Northern Ontario. They were ordered to work in subzero weather, received inhuman treatment and bad food and forced to do hard labour. They were regarded as enemy aliens and treated as such.

Most of the Ukrainian immigrants belonged to either the Greek Orthodox Church or the Greek Catholic Church. As might be expected, many of their religious problems followed the Ukrainians into Canada. When Polish priests were making the rounds the Ukrainians were warned not to partake of any spiritual food. Because of financial problems some of the priests joined the Presbyterian church and in doing so qualified for mission funds.

The book also tells us about the political activities of the Ukrainians. At first Liberals as well as Conservatives maneuvered politically so that no Ukrainian could be elected. Slowly but surely things changed and especially out West a good many members of parliament are of Ukrainian decent. To top it all the present Governor General, Mr. Edward Schreyer, seems to be of Ukrainian background. Much has been written about the "two founding races," but it is good to read a book like this and realize the contributions of those of Ukrainian decent.

Religions

Eight Roman Catholics defend "the church"

Why Catholic? edited by John J. Delaney; published by Doubleday Canada Ltd., Toronto, Ont., 1979. Price: $9.95. Reviewed by Dr. Louis Praamsma, Hamilton, Ont.

Eight Roman Catholic authors answer each in their own way the question asked in the title of this book, and the editor informs us in his introduction about the background of this question.

The changes and upheavals that have characterized life in the Catholic Church in the past decade and a half have shaken the faith of many who regarded the Church as the one element of stability in a chaotic age. Not only were age-old customs and practices discarded, but even dogmas long since defined and considered basic to Catholic belief were being questioned and challenged.

The mass exodus of religious leaders from their ministries and the decline in Mass attendance and church activities added another ominous note to the foreboding doom, and gave those prophets of gloom, proclaiming the demise of yet another venerable institution, further fuel for their forecasts. Thousands of priests and tens of thousands of nuns have left their churches and convents. The decline in weekly Mass attendance in the United States from 71 per cent to 50 per cent in the period 1963 to 1974, according to the sociological data in **Catholic Schools in a Declining Church**, is one example of the depressing statistics revealing the serious condition the Church was in."

This rather somber picture comes as no surprise to anyone who has followed the developments in the Roman Catholic church since the Second Vatican Council and has read the complaints of the Canadian author Anne Roche in her **The Gates of Hell** (1975), those of Englishman John Eppstein in his **Has the Catholic Church Gone Mad?** (1971) and those of the Dutch professor Mrs. C.J. de Vogel in her **De grondslag van onze zekerheid** (1977). All these writers belong to the Roman Catholic church and each in his (her) own way expresses deep concern; high hopes have turned into deep consternation.

The question "Why Catholic?" is a timely one. The eight answers in the book under consideration are not of the same character, however.

As might be expected the contribution of archbishop Fulton J. Sheen, who is called the most beloved Catholic prelate of the 20th century, is an eloquent apology of traditional Roman Catholicism. He calls it a grace of God to be a Catholic and mentions three reasons for his position: The Catholic church is the lover of life, of truth and of love. Although we disagree with some of his fundamental points of view, several parts of his essay make good reading, also for a reformed believer.

The same can be said of the contribution by professor James Hitchcock, who in 1971 published a very interesting book on about the same subject entitled, **The Decline and Fall of Radical Catholicism**. He also stresses the fact that faith is a gift of God and that we are unworthy of it. As in his former book, he shows that after the Second Vatican Council an estrangement took place in his church which divided the elite from the masses. As much as archbishop Sheen, he defends "Humanae Vitae," the well-known encyclical of pope Paul VI in which artificial birth-control was condemned and the celibacy of the priests maintained.

Another author, Andrew Greeley, opposes this papal pronouncement, however, and calls it "one of the worst mistakes of the Christian era." Greeley deplores the fact that Paul VI, according to his opinion, did not carry out the spirit of Vatican Council II; that a bizarre archbishop destroyed the archdiocese in which he lives; that he himself was ostracized from the priesthood. But he adds that "all personal disappointments are no excuse for leaving the church, even if the whole college of cardinals would be filled with psychopatic tyrants." He is convinced that specific doctrines as birth-control, papal infallibility, transsubstantiation, existence of angels, divinity of Jesus, allow for a non-literal interpretation.

This is a glaring example of the liberalism to be found in Roman Catholic circles, and the positions taken by Greeley and the first-mentioned authors are far apart.

The other authors fall, as far as I can see, in between. Interesting is the contribution of Mrs. Sidney Callahan, of Calvinist extraction, who visited Baptist, Methodist and Presbyterian Sunday Schools, looked for light from the Quakers, the low Episcopal Church and the High Anglo-Catholic Episcopal church and finally "with a struggle burst out of her cocoon into Roman Catholicism." Mrs. Callahan was attracted to Roman Catholicism by its feminine and familial character, as she expresses herself, in contrast to the sterner and more austere features of Protestantism. She wants some more spontaneity in the liturgy of her church, in which some dancing should be incorporated. She protests, moreover, against "the patriarchal system" in her church, and pleads for the ordination of women.

Candida Lund, a Dominican nun, mentions six reasons why she feels at home in her church. She deplores the fact that St. Christopher was scrapped from the church calendar, even if he never existed, because what he symbolized was so inspirational. Candida is not happy with the papal teaching on birth control.

There are more contributions, but in this short review I could only give a bird's-eye-view of this book.

It certainly shows a church at the crossroads and reminds somewhat of that period in the life of the Dutch Reformed (gereformeerde) churches when brochures were written with the title: "Waarom Gereformeerd?" (Why Reformed?), "Tussentijdse balans" (Assessment between the times), or "Zijn wij op de verkeerde weg?" (Are we on the wrong way?). It also reminds one of the image with feet partly of iron and partly of clay once seen by an ancient king.

Sociology

How to handle a hungry world

The Earth is the Lord's. Essays on stewardship; edited by Jegen and Manno; Published by Paulist Press, New York, 1978; 224 pps; price $6.00 (Canada). Reviewed by Harry Houtman, Toronto, Ontario.

"Stewardship, correctly understood, means being responsible before God for the proper use of creation and all his generosity. It means conserving and sharing for the upbuilding of the entire community. Ultimately, it means being the servant, rather than the master, in his created world."

This is the idea and theme running throughout the fifteen essays in this book. They are in printed form the presentations made by outstanding scholars at a 1976 conference on stewardship co-sponsored by the "Bread for the World" organization and others. The essays cover a wide range of topics in the field of stewardship from food, land ownership studies, energy and trade, to a brief view of the economic philosophies North America has inherited and adopted from various thinkers such as Adam Smith.

The material is presented from a point of view that reveals a sincere caring about others. From each author, no matter how different the background, comes a concern for the creation as **God's** creation, and a concern for our fellow human beings. Each author in his or her own special area tries to make the reader more conscious, more actively aware of the relation of Christian faith to Christian action, belief to life-style. Several authors also in this book, recognize that there is often more to the problem of hunger, poverty, injustice, etc. than simply individual decisions. Many laws, institutions and customs are parts of the problem, and need to be critically re-examined.

Several of the essay titles may give the reader a better picture of the book's contents: "The Ethics of Stewardship"; "Adam Smith, Milton Friedman, and Christian Economics"; "World Grain Reserve"; and "Parenting in a Hungry World." The book is divided into three sections beginning with essays on a Christian outlook on stewardship. Secondly it treats a number of specific issues such as land ownership in North America, world poverty, food, and grain reserves. Thirdly, several essays deal with possible responses and actions a reader could take or encourage in his/her community.

Each essay has footnotes which can lead to useful further research and each of the three major sections conclude with several pages of excellent questions. These are particularly helpful as discussion starters for study groups and action committees. Lacking in the book is any kind of index of names, topics, and Bible references. However, the shortness of each essay allows the reader to zero in on his/her interest without difficulty.

This is a book I highly recommend, also with the book, **Rich Christians in an Age of Hunger** by Ronald Sider ($6.00 Canadian).

Counselling

Handbook for burdened Christians

Affliction by Edith Schaeffer; published by G.R. Welch Co. Ltd., Toronto, 1978; 253 pages; price: $9.15. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto.

Mrs. Schaeffer has written a deeply-felt, compassionate book about suffering. With her almost overwhelming energy and her ability to range all over the Bible, she brings many truths together in a way which is not simplistic or moralizing. She recognizes the variety and complexity of the ways in which God deals with his creation, so that she avoids the easy generalizations which many well-meaning Christians bring to their own suffering or to others who are afflicted. She is not a "Job's comforter."

Some, myself included, may find Mrs. Schaeffer's style of writing a bit frantic. But it is a book obviously written out of deep Biblical faith and conviction. As such it will be a blessing to many people who are burdened.

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